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THE STORY OF ST. MONICA'S SCHOOL OF BASIC LEARNING FOR WOMEN

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THE STORY OF ST. MONICA'S SCHOOL OF BASIC LEARNING FOR WOMEN

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You have given me a friendship that goes well beyond our collaboration on this project. Our lives need people who see not what we are, but what we can be, and support us all along the way. Thank you for being a constant support, friend to laugh with, and example to follow.

To the students of St. Monica's School of Basic Learning for Women,

You are a guiding light of hope, perseverance, and sacrifice. May your stories continue to inspire others as they continue to inspire me.

## **PREFACE**

My brother and two friends were waiting for me at a coffee shop in Stillwater, OK. I was running late because of a dispute I was having with a girlfriend. It was late in the evening, around 9 P.M., and the coffee shop was filled with the usual patrons, equal parts students working hard, and students finding interest in anything other than school. Coffee in hand, I sat down and enjoyed the first few moments of relaxation for the day. It was the end of the school year and graduation was around the corner for all of us. Although we each had formulated different plans in anticipation of the upcoming summer, life was about to take a sharp left turn.

Next to us, talking very loudly on a phone, was a white male, probably 40 years old, speaking in another language that was, at the time, unrecognizable. Lucky for us, eavesdropping is a relatively accepted activity in coffee shops, and we waited for him to finish his call. As soon as the opportunity struck we asked, “What language was that?” He responded, “Mandarin.” Quickly, we found out that he was the principal of an international school for ex-patriots in China and that he was an alumnus of the same university we attended and he was looking for recruits. At the time, I had a B.S. in Secondary Education. Two hours later however, the four of us signed two-year contracts to teach in China. I was ready to leave Oklahoma and the world obliged.

Since that day in the coffee shop, I have had the opportunity to work as an educator in China, Brazil, The United States, and in Uganda. My life has forever been changed by the experiences I have had through education. I have found myself connected to people, families and communities around the world in ways allowed me to call each place ‘home.’ Education has given me purpose in life and provided an outlet for change. Some of those changes I see in my own life, while at other moments I see change in the lives of others. Stories may differ, but achieving liberation through education is a common experience.

Although each story is powerful in its own way, there are some stories that are so important, they demand to be told. The story of St. Monica's School of Basic Learning for Women in Gulu, Uganda, is one of those stories. I consider myself incredibly lucky to have had the opportunity work at St. Monica's School of Basic Learning for Women. The stories surrounding St. Monica's School of Basic Learning for Women are too important not to share.

## **Abstract**

This study focused on creating a narrative concerning the development of St. Monica's School of Basic Learning for Women in Gulu, Uganda. St. Monica's School of Basic Learning for Women, started by Sister Rosemary Nyirumbe, is an adult primary education program for women. This study utilized a narrative inquiry design to describe the experiences and significant relationships of individuals who contributed to the development of St. Monica's School of Basic Learning for Women. The story of St. Monica's School of Basic Learning for Women offers insight into the challenges and successes of developing educational opportunities for women in the post conflict setting of northern Uganda. The findings of this study contribute to the knowledge base concerning leadership strategies in education positioned within a multi-cultural collaborative effort. Sister Rosemary's motivations, purpose, and vision provides an inspirational example of how pioneering educational opportunities for others can be accomplished.

## **CHAPTER 1 INTRODUCTION**

### **Introduction**

According to the United Nations (2018) Uganda is categorized as one of the “least developed countries in the world” and a “heavily indebted poor country in the region” (p. 145). Despite the drought in East Africa, which affected agricultural production, Uganda “leads the growth performance of the sub-region with average growth of 6 per cent per annum, supported by infrastructure investments and an improving business environment” (United Nations, 2018, p. 109). Uganda’s positive economic trends have not gone unnoticed and researchers are working to better understand factors that have influenced the economic transitions Uganda is experiencing. One such factor, as presented in Akello, Rukundo and Musiimenta’s (2017) study of improved income in the Lango sub region of Uganda, describe how women’s experiences in Functional Adult Literacy (FAL) programs, “bring out women’s individual and collective agency and dialogue as tools for marginalized people in the act of social and economic change agents” (p. 79).

Akello, Rukundo, and Musiimenta (2017) concluded that, “government, international development partners, NGOs, and civil society should ensure strong support and implementation of FAL programs because it can help women succeed in the contemporary world” (p. 79). The United Nations Educational, Scientific, and Cultural Organization (UNESCO) (2013) emphasized a continued need to describe and reflect on local initiatives and how they foment change, transformation and empowerment of some of the world’s most vulnerable women.



## **St. Monica's School of Basic Learning for Women**

Since 2015, faculty members, post-doctoral fellows, and doctoral students of the University of Oklahoma's Jeannine Rainbolt College of Education have worked to support the administration of St. Monica's Vocational School for Girls located in Gulu, Uganda (see Figure 1) in a collaborative effort to develop a school for women. The mission statement for the school is as follows:

The school participates in the empowerment of women through the provision of quality basic education and other life and practical skills which support and enhance their efforts in parenting, contributing to society and improving their quality of life and the lives of their children.

Efforts to develop the educational program have included crafting the vision for the school, offering professional development, and designing curriculum focused on working from the women's background knowledge and experiences. Continued design and redesign of a spiraling curriculum serves to cover concepts in primary English, mathematics, science, and social studies. Providing such a condensed overview of St. Monica's School of Basic Learning for Women can only describe a minimal portion of how and why such an educational program was started. The story of St. Monica's School of Basic Learning for Women adds to the knowledge base of initiatives supporting women's education. In that vein, this research centers on the following problem statement.

### **Problem Statement**

Pro-education initiatives in developing countries are important, but they are often not documented. Examples of developing educational programming often center on work being done

by outsiders unfamiliar with the cultural contexts of a setting. Additionally, efforts of educational program development are organized around leadership that is focused on themselves rather than those they seek to help. The stories of the collaborative efforts between individuals at St. Monica's in Gulu, Uganda and the University of Oklahoma's Jeannine Rainbolt College of Education address this problem.

Figure 1. Geography of Uganda



*Figure 1. Geography of Uganda and location of Gulu. Adapted from [https://commons.wikimedia.org/wiki/Atlas\\_of\\_Uganda](https://commons.wikimedia.org/wiki/Atlas_of_Uganda)*

## **Research Purpose and Questions**

This dissertation describes the events and interactions that contributed to the development of St. Monica's School of Basic Learning for Women in Gulu, Uganda. The story of St. Monica's School of Basic Learning for Women focuses on how and why the school was developed.

### **Overarching Question:**

What is the story of St. Monica's School of Basic Learning for Women?

### **Sub-Questions:**

How did St. Monica's School of Basic Learning for Women develop?

Why did St. Monica's School of Basic Learning for Women develop?

## **Narrative Inquiry**

The purpose of this research is to describe the events and interactions that contributed to the development of St. Monica's School of Basic Learning for Women in Gulu Uganda. For this reason, narrative inquiry was selected as the qualitative methodology. Narrative inquiry has been utilized in similar research studies to better understand the ways in which multiple individuals, experiences, and relationships are situated within a narrative. Lessard, Caine, and Clandinin (2015) structured their research around narrative inquiry to, "contemplate the importance of understanding lives over time, in geographic places, and social contexts" (p.197). The development of St. Monica's School of Basic Learning for Women includes multiple individuals, in different geographic places, and social contexts. It was important to construct the narrative of how and why St. Monica's was developed around the multiple narratives of those involved.

As Gatua (2014) found in her study of the educational experiences of women pursuing higher education in the United States, “Each narrative provides a different way of knowing phenomena and leads to unique insights” (p. 41). The approach taken by Gatua (2014) supports the reason for selecting narrative inquiry as the methodological approach for this study. The narratives from each research participant involved in this study provided unique insights to how and why St. Monica’s School of Basic Learning was developed.

### **Conceptual Framework**

Fourie, van der Merwe, and van der Merwe (2017) stated that “leadership in Africa provides one of the most exciting and perplexing topics currently available to researchers interested in comparing and enriching research on leadership conducted in or on regions other than Africa” (p. 222). The narrative inquiry into how and why St. Monica’s School of Basic School of Learning provided a support for strategies for educational leadership through the example set by Sister Rosemary. Sister Rosemary Nyirumbe is the visionary for the development of St. Monica’s School of Basic Learning for Women. She embodies the characteristics of a leader who seeks to serve others. Robert Greenleaf (1977) described a servant-leader by their care to, “make sure that other people’s highest priority needs are being served” (p. 22). Greenleaf’s (1977) theory of servant-leadership was founded on the following test of the individual’s impact on those being served:

The best test is...Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (p. 22)

Actions taken by Sister Rosemary and the subsequent impact she has had on the lives of those around her can be aligned with that of a servant-leader. Spears (2010) expanded on Greenleaf's theory of servant-leadership as one that, "emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing power in decision-making" (p. 13). The story of how and why St. Monica's School of Basic Learning for Women was developed is centered around the characteristics describing the theory of servant-leadership. This research places Sister Rosemary in the forefront of the development of St. Monica's School of Basic Learning for Women as a servant leader. Sister Rosemary dedicates herself to serving others. She looks at the lives of others through a holistic approach. Seeking to meet the needs of the whole person. She is passionate about generating paths for women to find a greater sense of community. All while allowing others into her life to become a part of the decision making process that led to the development of the adult primary education program at St. Monica's.

Iwowo's (2015) research of leadership theories in Africa suggested that researchers and practitioners must seek to "better understand that which is both indigenous and endogenous to it and consider how existing leadership theories may creatively and contextually answer for the local knowledge frameworks within which they are applied" (p. 424). For that reason, it is fitting that the theory of servant-leadership creates the theoretical frame through which to view the story of how and why St. Monica's School of Basic Learning for Women was developed.

The collaborative development of St. Monica's School of Basic Learning for Women included individuals from St. Monica's in Gulu, Uganda and a group of individuals from The University of Oklahoma's Jeannine Rainbolt College of Education. This research focused on the relationships and experiences of a multi-cultural group of insiders and outsiders to the culture of Uganda. This supports the need to better understand how and why Sister Rosemary, a servant

leader, worked to develop St. Monica's School of Basic Learning for Women. The following is an adapted model that showcases the progression of structuring the story of how and why St. Monica's School of Basic Learning for Women was created. The aspects of servant leadership including descriptions of the culture and context, individual's values, purposes motivations, interests and visions initially frame "why" St. Monica's School of Basic Learning for Women was developed. Then, examples of service, modeling, pioneering, empowerment, and delegation from the research participant's experiences and relationships describe how St. Monica's School of Basic Learning for Women was developed (see Figure 2).

Russel and Stone (2002) described the functional attributes of a servant leader as, "the effective characteristics of servant leadership. The functional attributes are; vision, service, modeling, pioneering, empowerment and delegation are identifiable characteristics that actuate leadership responsibilities" (p.146). In answering how and why St. Monica's School of Basic Learning was developed, the functional attributes of vision, service, modeling, pioneering, empowerment, and delegation are described in the relationships and experiences of those who collaborated in starting an adult primary education program at St. Monica's in Gulu, Uganda.

Kouzes and Posner (1995) defined vision as "an ideal and unique image of the future" (p. 95). Sister Rosemary described her vision of a possible education program at St. Monica's in terms that represented the unique needs of the women she sought to support. Russel and Stone (2002) contended that, "Leaders must articulate and communicate their vision" (p. 147). Snyder (1994) described the necessity of supporting vision through "the commitment to model the vision through one's own behavior in a visible and consistent manner" (p.100).

Figure 2. Servant Leadership Model

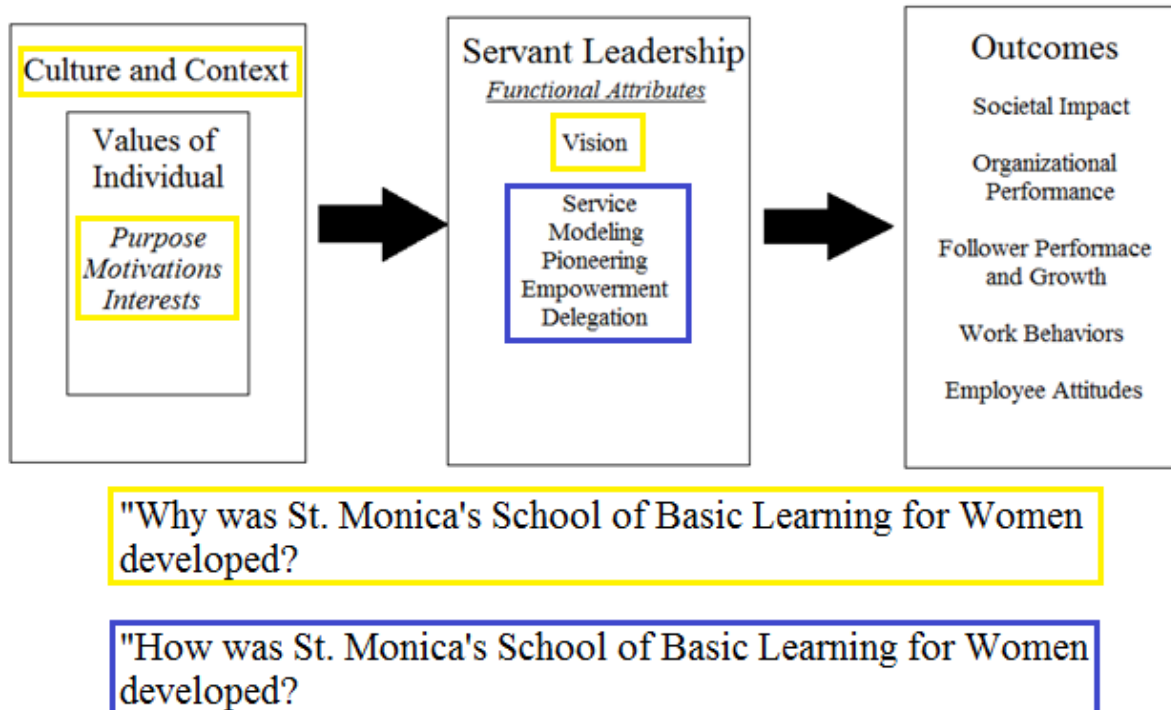


Figure 2. Adapted from Liden, R. C., Panaccio, A., Meuser, J. D., Hu, J., & Wayne, S. (2014). 17 Servant Leadership: Antecedents, Processes, and Outcomes. *The Oxford handbook of leadership and organizations*, 357-379. And Russell, R. F., & Gregory Stone, A. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, 23(3), 145-157.

This research sought to develop the narrative of how Sister Rosemary articulated and communicated her vision with those around her that could potentially contribute to the program's development. As Greenleaf (1997) attested, for the vision to become apparent through action, "it begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (p. 22). During this research, Sister Rosemary shared experiences that caused her to want to lead and create new educational opportunities for women.

Kouzes and Posner (1995) noted that “Leaders model the way through personal example and dedicated execution” (p. 13). Ulrich (1996) described leaders as “pioneers who take risks, create new paths, shape new approaches to old problems, and have strong values and beliefs that drive their actions” (p. 214). Sister Rosemary’s example showcases someone who is willing to take risks and model the way through which service can positively impact those in need. The relationships she described during the data collection process indicated her willingness to take risks and shape new approaches to old and current problems in her community.

Wilkes (1996) added that it is necessary that, “servant leaders multiply their leadership by empowering others to lead” (p. 25). Russel and Stone (2002) affirmed that, “empowerment emphasizes teamwork and reflects the values of love and equality” (p.152). The relationships Sister Rosemary built throughout the development of St. Monica’s School of Basic Learning for Women reflects her desire to empower others and build a team that shares her vision, motivations, and purpose. Through empowerment and involvement of others, servant leaders are, “delegating responsibility and nurturing participatory leadership” (Neuschel, 1998, p. 151). Through delegation, “servant leaders share their responsibility and authority with others to meet a greater need” (Wilkes, 1996, p.24). During interviews, Sister Rosemary said that she tried to lead by allowing others to share in the authority of her dreams and help make them realities.

The story of St. Monica’s School of Basic Learning for women includes a narrative formed by multiple perspective and experiences, beginning with Sister Rosemary Nyirumbe’s initial vision for the school. Additionally, there are multiple events and experiences of individuals and groups that contributed to the story of St. Monica’s School of Basic Learning for Women. Polkinghorne (1995) described the characteristics of narrative and story in the following:



Narrative as story is a special type of discourse production. In a story, events and actions are drawn together in an organized whole by means of a plot. A plot is a type of conceptual scheme by which a contextual meaning of individual events can be displayed. (p. 7)

The servant leadership model provides an appropriate lens through which to view the movement of the experiences and perspectives of individuals who later contribute to the narrative of how and why the St. Monica's School of Basic Learning was developed.

However, as suggested by Polkinghorne (1995), the plot is dependent on the presentation and description of the contexts in which the events occurred. The story of St. Monica's School of Basic Learning is predominantly set within the contexts of Gulu, Uganda and it is necessary to address postcolonialism issues. The necessity for narrative inquiry, specific to international education, was framed by Fox (2008) in the following, "In the diverse socio-cultural and economic contexts of education globally, such a qualitative approach to comparative and international research creates the spaces for listening to and heeding the voices of experiences across borders" (p. 335).

Postcolonialism "is about a changing world, a world that has been changed by struggle and which its practitioners intend to change further" (Young, 2003, p. 7). Postcolonialism aligns with the efforts of individuals who have collaborated in the development of St. Monica's School of Basic Learning for Women. The efforts collaborative efforts of Sister Rosemary, and individuals at St. Monica's and those from The University of Oklahoma's The Jeannine Rainbolt College of Education certainly offer insight into the ways postcolonial relationships were navigated and built around shared goals to support women through St. Monica's School of Basic

Learning for Women. Williams and Chrisman (1994) described the necessity for a continued discourse on postcolonialism:

This involves an understanding of present circumstances as well as the ways in which these are informed by, perpetuate and differ from situations which preceded them, and the complex interrelation of history and present moment provides the terrain on which colonial discourse analysis and post-colonial theory operate. (p. 4)

Young (2003) offered clarification regarding the relations seen within postcolonialism by noting connections “between ideas and practices, relations of harmony, relations of conflict, generative relations between different people and their cultures” (p. 7). The events, experiences and relationships of this studies research participants offer insight into postcolonialism, as indicated by Young (2003), through the successes and challenges faced by the multi-cultured collaborative that worked to develop St. Monica’s School of Basic Learning for Women. Young (2003) also suggested “the technique of montage to juxtapose perspectives and times against one another, seeking to generate a creative set of relations” (p. 7). Multiple perspectives must be utilized to describe a set of relationships that contributed to the development of the school. I had personal involvement in the development of St. Monica’s School of Basic Learning for Women. For three years, I worked as a member of The Jeannine Rainbolt College of Education Leadership Team as the Science Specialist. Focus is placed on the narratives of individuals, other than myself, who were involved in the development of St. Monica’s School of Basic Learning for Women.

## **Conclusion**

The development of educational programs for women in developing countries constitutes a broad range of contexts and settings. This research tells the story of St. Monica's School of Basic Learning for Women. A story is necessary to, "inform recommendations for others seeking to support the empowerment of women" (United Nations Educational, Scientific, and Cultural Organization, 2013, p.8). The story of St. Monica' School of Basic Learning for Women offers insight into the challenges and successes of developing educational opportunity for women in a post conflict setting specific to northern Uganda. However, the experiences and relationships of those who followed Sister Rosemary's example, offer inspiration and direction for others seeking to create change in their communities. Sister Rosemary's service to others, her dedication to empower and liberate women, her view of education as a lifetime right for all, and the story of how and why St. Monica's School of Basic Learning for Women will certainly resonate with others who share Sister Rosemary's passion, motivation, and vision.

## **CHAPTER TWO: REVIEW OF PROFESSIONAL LITERATURE**

### **Introduction**

In research where the focus is on people and their situations, particularly when involving narrative data, a broad literature base seeks to explore, examine, and inform real-life perspectives on social situations (Bold, 2012). Questions concerning the positioning of a literature review within a narrative inquiry have their own innate tensions. With regard to the literature review found in narratives, a review is important. However, a literature review often fades to the background as field work begins, and then reemerges as the transition from field text to research text is carried out (Clandinin and Connelly, 2000).

As an outsider to Ugandan society and culture, I investigated themes and issues concerning women's education in northern Uganda. I have spent time in Uganda and worked collaboratively with individual students, teachers, and administrators of St. Monica's to gain an understanding of the contexts surrounding the work. Reid (2016) provided the following statement in his framing the history of Uganda:

It must be recognized that Uganda, in common with many African nations, has a superficially strong sense of history. From the earliest encounters with Europeans, the importance given to historical legitimacy and length of tradition suggests a well formed and well-rehearsed historical sense. The colonial encounter and indirect rule only served to magnify historical traditions and emphasize the importance of elite histories. (p. 197)

This history is important for framing how the story of St. Monica's School of Basic Learning for Women describes the development of relationships between the individuals from St. Monica's and group from The University of Oklahoma coming into the project as outsiders of Uganda.

Holmberg's (2017) narrative inquiry into the impacts of Uganda's history on Ugandan students' stated that, "historical consciousness focuses on how the dimension of past time is used in order to understand the present and give perspectives on the future" (p. 213). For this reason, the literature review briefly details a robust history of Uganda. In addition, the literature review offers insight into the impacts surrounding early rivalries in Buganda and their effects on the intensified military conflicts of modern Northern Uganda. Following the conflicts, the literature review provides insight into peace talks and efforts of disarmament, demobilization, and reintegration of people groups in Uganda and the complications and tensions in developing an education system for underrepresented women. This brief historical account contributes to setting the contexts and importance of answering the questions of "how" and "why" St. Monica's School of Basic Learning for Women was developed.

### **Early Buganda to Modern Uganda**

"Uganda has a remarkable shared history and cultural heritage. People have migrated in and out of Uganda, continually over many centuries, which has led to the creation of elaborate political systems, economies, and cultural processes" (Reid, 2017, p. 114). A review of the literature has suggested a reoccurring importance placed on the rivalries between Buganda and Bunyoro, located on the north shore of Lake Vitoria and the kingdom of Bunyoro located just east of Lake Albert (see Figure 3). Reid (2017) recounted the early history of Uganda:

By the early years of the nineteenth century, across Uganda, there had emerged a series of potent political systems based, to a greater or lesser degree, on war as political and economic strategy and on centralized forms of leadership and identity and are the dynamics which had shaped Uganda. (p. 125)

Figure 3. Early Kingdoms of Uganda

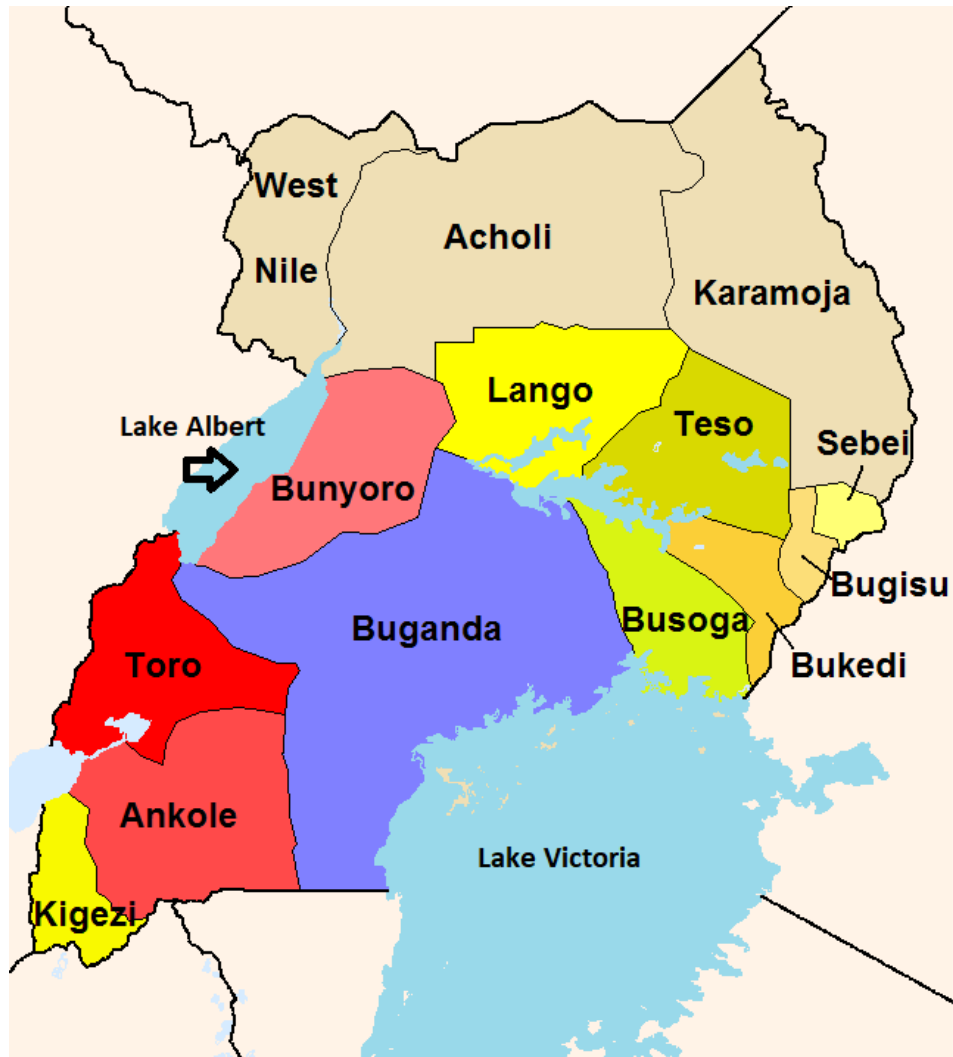


Figure 3. Early Kingdoms of Uganda. (n.d.). Retrieved September 1, 2018, from <https://commons.wikimedia.org/w/index.php?title=Special:Search&limit=20&offset=20&profile=default&search=Bgandamap&searchToken=6f1egrb37q25jbeiq940fg5re#/media/File:Uganda Protectorate British administration.png>

By the middle decades of the nineteenth century the southern kingdoms were becoming relatively established, but the northern parts of Uganda were still experiencing large-scale population movement and early consolidation of polities (Finnstrom 2008; Reid 2016). Reid

(2017) described the militarizing tendencies in the north, especially among the Acholi, where military capacity was directly linked to possible expansion of political power.

As intensified rivalry between Bunyoro and Buganda continued, conflict broke out against recent colonial invasion and foreign influence (Kabwegyere, 1972, p. 305). “British Colonial forces were made up of Sudanese, Arabs, and Buganda” (Kabwegyere, 1972, p. 305). Citizens of Buganda were being recruited for the British army, while the allowance of missionaries into Buganda had started in 1877 (Kabwegyere, 1972) adding to foreign influence in the region. Reid (2017) provided the following statement concerning the impact of the British on the military and politics:

The problem, surely, was the British had set up a political system doomed to fail: rooted in armed force, both real and implied and the militarization of political culture; a system of staggering geopolitical inequity, with Buganda as the capstone and outlying areas as marginalized zones of conquest; and thus a system which institutionalized ethnic competition and the politics of zero-sum. (p. 287)

The history of Uganda from 1700-1980 (see Table 1) provides insight into the progression of Uganda becoming independent of Britain, various Ugandan nationals claiming individual power, and the continued political unrest through coups to remove political leaders. The trend of rebellion against authority is discussed further in the rise of the Lord’s Resistance Army and impacts on Northern Uganda. It is important to track the progression of continued violence in Uganda to help frame the contexts of the impacts the Lord’s Resistance Army had on northern Uganda and its contribution to why St. Monica’s School of Basic Learning for Women was developed.

**Table 1.** Uganda’s History from 1700-1980

Early Buganda
1700 - Buganda begins to expand at the expense of Bunyoro.
1800 - Buganda controls territory bordering Lake Victoria to the Victoria Nile to the Kagerari.
1862 - British explorer John Hanning Speke becomes the first European to visit Buganda.
1877 - Bugandan King Mutesa I allows Christian missionaries to enter his realm
British Influence
1877 - Members of the British Missionary Society arrive in Buganda.
1890 - Britain and Germany sign treaty giving Britain rights to what was to become Uganda.
1894 - Uganda becomes a British protectorate.
1921 - Uganda given a legislative council, but its first African member not admitted until 1945.
1962 - Uganda becomes independent with Milton Obote as prime minister and with Buganda enjoying considerable autonomy.
1963 - Uganda becomes a republic with Buganda's King Mutesa as president.
1966 - Milton Obote ends Buganda's autonomy and promotes himself to the presidency.
Amin-Obote-Museveni
1971 - Milton Obote toppled in coup led by Army chief Idi Amin.
1976 - Idi Amin declares himself president for life and claims parts of Kenya.
1979 - Tanzania invades Uganda, unifying the various anti-Amin forces under the Uganda National Liberation Front and forcing Amin to flee the country; Yusufu Lule installed as president, but is quickly replaced by Godfrey Binaisa.
1980 - Binaisa overthrown by the army. Milton Obote becomes president after elections.

*Note.* Adapted from *Uganda profile-Timeline* (2018) <https://www.bbc.com/news/world-africa-14112446>

### **Rise of the Northern Military**

“Violent contest now squirted in all directions. There had long been bloody recriminations against northerners in the wake of Amin’s exodus, causing tens of thousands of Ugandan refugees to spill into the southern Sudan” (Reid, 2017, p. 76). Kasozi (1994) described major conflicts beginning to brew within the Ugandan army between the Acholi and Langi



ethnicities. As multiple groups were engaged in conflict, the National Resistance Army (NRA) headed by Yoweri Museveni, escalated guerilla war in the bush throughout the 1980's, while president Milton Obote offered talks of reconciliation (Reid 2017; Ingham 1994). In 1985, as Acholi-Langi tensions intensified, Acholi Lt.-General Tito Okello, led a mutiny in Kitgum, (see Figure 4) marched on Gulu, and successfully sent units to Kamapala resulting in the overthrow of Obote. Subsequently, Okello was sworn in as head of state (Reid 2016). Within a year after Okello had been sworn in, the NRA, led by Museveni, had strengthened their military position, entered Kampala and proclaimed a new political order (Reid, 2017).

### **The Time of Museveni and Rebel Conflict**

“In 1981 Yoweri Museveni and the National Resistance Movement/Army launched a guerilla war in central Uganda with the objective of replacing Milton Obote’s second Government” (Finnstrom, 2006, p. 200). According to Bond and Vincent (2002) 27 different rebel groups, throughout Uganda, were resisting the new government immediately following Museveni’s takeover. Although only a few of the groups have remained over the years, the most notable was the Lord’s Resistance Army (LRA), led by Joseph Kony. The LRA spread fear in the Acholiland, made up of the Gulu, Kitgum, and Pader districts in northern Uganda (Finnstrom 2006) (see Figure 5). Museveni began to reassess the growing conflict in the north and began laying the groundwork for a formalized ceasefire in 1994, based on Kony’s strong indications that he was ready to leave the bush. When Kony asked for more time to assemble his troops, the government accused him of deceit (Amony & Baines, 2015, p. xxxviii). Amony and Baines (2015) stated that following this event, “The president (Museveni) announced that Kony had seven days to sign the peace agreements or face a renewed military campaign. Kony rejected the ultimatum” (p. xxxviii). Ugandan history from 1985-2008 is detailed in Table 2.

**Table 2.** Uganda's History from 1985-2008

Date	Event Description
1985	Tito Okello replaces Obote.
1986	National Resistance Army rebels take Kampala and install Yoweri Museveni as president.
1994	Kony rejects Museveni's offer of ceasefire to growing conflict in the north.
2001	Museveni wins another term in office, beating his rival Kizza Besigye.
2002	Ugandan Army evacuates more than 400,000 civilians caught up in fight against LRA which continues its brutal attacks on villages.
2005	International Criminal Court issues arrests warrants for five LRA commanders, including Joseph Kony.
2006	The Ugandan government and the LRA sign a truce aimed at ending their long-running conflict. Subsequent peace talks are marred by regular walk-outs
2008	Ugandan government and the LRA sign what is meant to be a permanent ceasefire at talks in Juba, Sudan.

*Note.* Adapted from *Uganda profile-Timeline* (2018) <https://www.bbc.com/news/world-africa-14112446>

Figure 4. Path of Okello Mutiny

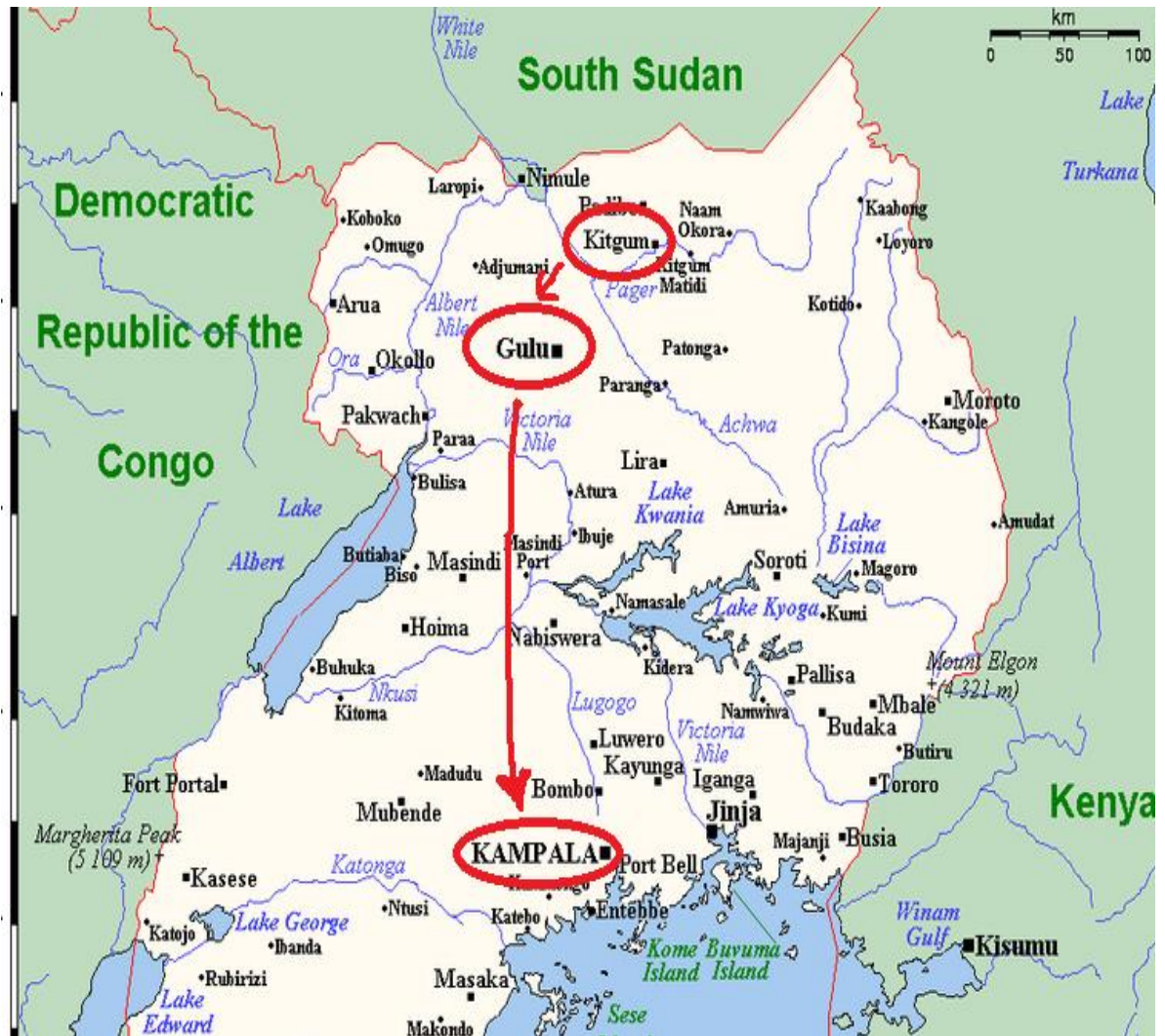


Figure 4. Adapted from [commons.wikimedia.org/w/index.php?title=Special:Search&limit=50&offset=0&profile=default&search=Uganda City map&searchToken=ceupn1hy8ira6x5sx1pi6gcua#/media/File:UgandaOMC.png](https://commons.wikimedia.org/w/index.php?title=Special:Search&limit=50&offset=0&profile=default&search=Uganda+City+map&searchToken=ceupn1hy8ira6x5sx1pi6gcua#/media/File:UgandaOMC.png). Accessed 1 Sept. 2018.

Figure 5. Ugandan Districts Affected by Lord's Resistance Army

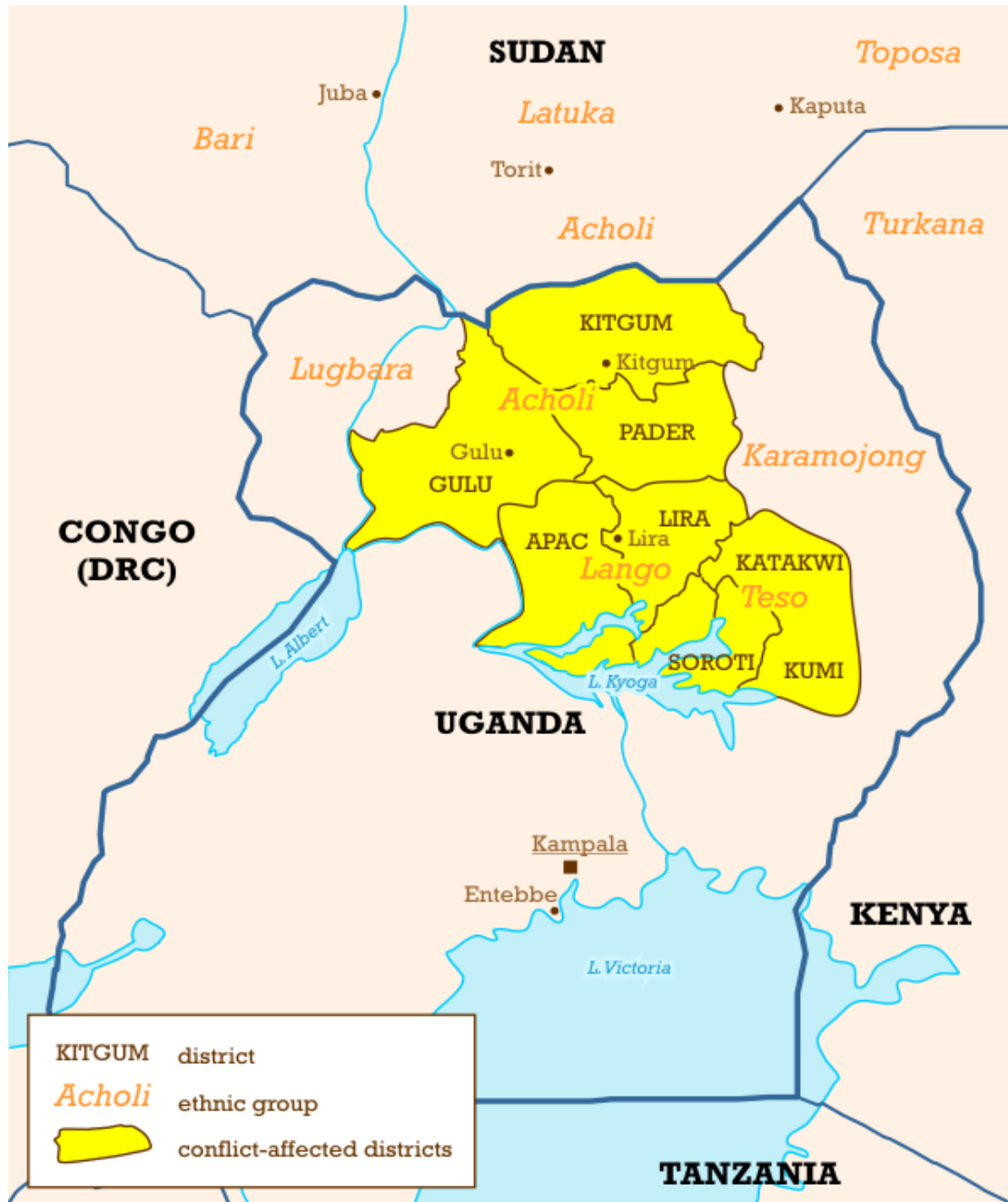


Figure 5. Adapted from [commons.wikimedia.org/wiki/File:Ugandan\\_districts\\_affected\\_by\\_Lords\\_Resistance\\_Army.png](https://commons.wikimedia.org/wiki/File:Ugandan_districts_affected_by_Lords_Resistance_Army.png). Accessed 1 Sept. 2018

## **The Lord's Resistance Army**

Evelyn Amony was born in the northern Ugandan town of Atiak, was abducted by the LRA in 1994 and spent more than ten years in the rebel group. Amony was eventually recaptured by the Ugandan military in 2005 and delivered to a rehabilitation center in Gulu, Uganda (Amony & Baines, 2015, p. xi). Amony (2015) described the day she was abducted:

Earlier in the day, the rebels had captured a young boy and told him to give them the names of children returning home from school. The boy did and led them to my compound. They were waiting for us when we arrived. They said, "Which one is Evelyn Amony?" They called my name again and looked at me. I told them, "I am not the one. My name is Betty Ato." I thought they would not abduct me if I could convince them I was someone else. (p.16)

Following the initial confrontation, the LRA rebels took Amony, her best friend, Grace, and her cousin who was a young boy. Amony was given goods to carry at which point she began to cry. She was beaten with a cassava stem, and then forced to walk for miles. Later, the group met with a group led by commander Raska Lukwiya (Amony & Baines, 2015, p. 17). Amony (2015) recalled the events of that day:

Raska told them to take the new recruits for training so that the idea of escaping would leave our minds for good. Raska sent one of the young boys to go and cut branches from a tree and distribute them to us for training. We did not know that we were being sent to go and kill a young girl who earlier attempted escape. By the time we got there she had already been killed by children who arrived before us. A new boy was brought before us to kill. I stood far from the boy and prayed and avoided hitting the child with a stick. I

never touched him. Other children beat him until he died. In the morning we were told to go and bathe. After bathing, we were given a bag with clothes, bed sheets, and soap and left to meet the rest of the LRA. (pp.17, 18)

In their study of 16 young women that had served as child soldiers Gustavsson, Oruut, and Rubenson (2017) found that, “the children were trained as combatants and ordered to kill not only the enemy but also other children who tried to escape” (p. 691). Those who were born into the LRA and grew up into soldiers were considered among the most brutal and dangerous since they had little ethical grounding outside of the organization (Vinci, 2005).

For nearly two decades the LRA fought in northern Uganda and southern Sudan kidnapping and enslaving children and adults for use as foot soldiers, sex slaves and porters. They also routinely mutilated and killed non-combatants (Acker, 2004; Vinci, 2005). LRA commanders forced girls, some as young as twelve, to serve as sexual and domestic servants being “given” to commanders or soldiers to serve as “wives” (Pham, Vinck, & Stover, 2008). Vinci (2005) described the structure of the Lord’s Resistance Army in the following:

The LRA exhibits the features of a warlord organization. The organization, embodied by Joseph Kony, has the highest authority over its political unit. Though this political unit is private, for example, it includes only those initiated or born into the organization. (p. 363)

Day’s (2017) research of the LRA stated that, “Led by the enigmatic Joseph Kony, the group has killed more than 100,000 civilians and has displaced hundreds of thousands across five countries” (p. 1).

## **Peace Talks**

“The geopolitical closure of northern Uganda and southern Sudan, and the immediate threat of decimation, pushed the LRA to seek a new sanctuary where they could regroup militarily” (Day, 2017, p. 12). Potential peace talks between the Government of Uganda and the LRA followed their return into the bush of the Democratic Republic of Congo. Mwaniki and Wepundi (2007) described the attempts at peace talks mediated by the Government of Southern Sudan as, “the best attempt at negotiated peace between the LRA and the Government of Uganda” (p. 207). Unfortunately, as Mwaniki and Wepundi (2007) stated, “The inherent weaknesses of these failed negotiation attempts were that they were held in Uganda, sponsored by the Government of Uganda, which was also confrontational in the conflict and a sponsor of the LRA’s leaders’ security while the talks went on” (p. 2). “The negotiations were marred by communication difficulties, alleged vested interests of certain high-ranking officers and politicians, Museveni’s strict deadline of seven days for negotiations and the LRA’s turn to Sudan for weapons re-armament” (Lomo & Hovil, 2004, p. 6).

“On February 18, 2008 the Ugandan government and the Lord’s Resistance Army (LRA) reached agreement on an accountability and reconciliation accord that would provide for prosecution in Uganda of senior LRA leaders most responsible for atrocities committed over the course of the country’s 20-year long civil conflict” (Worden, 2008, p. 1). Agreements were made between the Ugandan government and the LRA, though it maintains an army of less than 120, splintered into small units operating in remote regions of eastern Central African Republic, north-eastern Congo, and Darfur in western Sudan (Okiror, 2017). Day (2017) also stated that, “While LRA violence has not disappeared, these loose, semi-autonomous groups survive in the

bush through a combination of looting, shifting cultivation, and petty trading, using abducted manpower to transport goods and releasing abductees after they are used” (p. 13).

Following the conflict with the LRA, Atekyereza’s (2014) study of the post-conflict Pader district found that “the lives and livelihoods of many people in this part of the country started deteriorating and gradually became susceptible to all forms of socio-economic and security vulnerabilities...manifested as higher rates of illiteracy, malnutrition, lack of access to safe water, limited access to healthcare, resulting in widespread disease, including HIV infection” (pp. 95-96).

### **Disarmament, Demobilization, and Reintegration in Uganda**

Following the conflict, disarmament, demobilization, and reintegration (DDR) programs have been initiated in Uganda. “The objective of the DDR process is to contribute to security and stability in post-conflict environments so that recovery and development can begin” (UNDDR, 2017). Uganda’s main government program addressing ex-combatants and formerly abducted persons is the Amnesty Act which supports the Amnesty Commission and a Demobilization and Resettlement Team (DRT) that serves to draw programs for decommissioning of arms, demobilization, re-settlement, and reintegration of reporters who have renounced involvement in the armed rebellion and surrendered any weapons in their possession (Compton, 2014). Since 2000, DDR programs have been implemented by national agencies, primarily the Amnesty Commission, supported by international agencies including Multi-Country Demobilization and Reintegration Program (MDRP) financed by the World Bank (Finnegan & Flew, 2008). Challenges remain such as, “a lack of central government leadership threatens the long-term



sustainability and strength of services provided to formerly abducted persons” (Compton, 2014, p. 36).

Disarmament, demobilization, and reintegration programs need to be embedded within a wider and more coherent agenda, in particular, organizations need guidance on how their programs will fit into a larger framework that caters to survivors (Anderson, 2009). Community-based programs had to be created to provide children in northern Uganda, including, LRA returnees, with educational opportunities, vocational skills, meaningful jobs, and leadership training (Pham, Vinck, & Stover 2008). Specific to northern Uganda, “Reintegration would mean sending not just all the former fighters, but all the displaced, back to their villages and rehabilitating the region, which has been decimated by the conflict” (Borzello, 2009, p. 389).

Equality in DDR programs was not accomplished easily. Gustavsson, Oruut, and Rubenson (2017) found that, after young female soldiers left the fighting forces, “Reintegrating into the home communities to live a ‘normal’ life is a difficult process” (p. 691). The involvement of girls and women in contemporary African wars is often based on coercion and abduction. The women often face enormous challenges to physical and psycho-social recovery, yet DDR programs are predominantly designed by men for men (Acker, 2004; Muldoon, Muzaaya, Betancourt, Ajok, Akello, Petruf, Nguyen, Baines, & Shannon, 2014).

In Whitten’s (2013) book *Sister Rosemary* described the horrifying realities of women who faced abduction, “Imagine a girl who was forced to kill her own little sister. Imagine the guilt, the grief, the bitterness she must feel towards her captors. Imagine what a difficult task it is to move on from the nightmare she has been living for years” (p. 224). In response to such realities, Nzomo (1995) suggested that planners pay more attention to women’s concrete realities

and discover their real aspirations as opposed to goals assumed by reformers. More specifically, as indicated by Eldred's (2013) report on literacy and women's empowerment, "links between those women who have received education report positive outcomes indicating wide-ranging benefits to women and society" (p. 12).

### **Education in Uganda**

Uganda's educational system has eliminated school fees amid the background of a spiraling AIDS crisis, civil war in the north, sputtering economy and haphazard education system (Grogan, 2008). Having recognized the educational crisis, the Government of Uganda convened the Education Policy Review Commission (EPRC) in 1987, which recommended the universalization of primary education. The EPRC was followed by a series of initiatives to increase school enrollment in Uganda, sponsored by the Government of Uganda and the United Nations Children's Fund's (UNICEF) in 1993 (Grogan, 2008). In December, 1996, Ugandan President Yoweri Museveni launched Universal Primary Education (UPE), which committed the government to paying tuition fees at the rate of 5000 Ugandan Shillings per pupil (Aguti, 2002; Grogan 2008). The UPE policy subsidized tuition fees only, leaving other direct and indirect costs to be borne by parents and families, which did not benefit the poor (Nishimura, Yamano, & Sasoaka, 2008).

The gender parity index (GPI) is calculated by dividing female literacy rates by male literacy rates. A GPI value below 1 means that female literacy rate is below the male literacy rate and provides an indicator of existing literacy gaps (see Figure 6). In sub-Saharan Africa, the GPI value is .77, which indicates that women aged 15 years and older are about one quarter less likely to be literate when compared to men of the same age group (UNESCO, 2016).

Ekaju (2011) contended that the disparity in literacy rates is due to the formal education approach through UPE, overwhelming weight is given to primary and secondary schooling at the expense of non-formal, adult education and lifelong learning in Uganda.

Figure 6. Literacy Rates for Men and Women

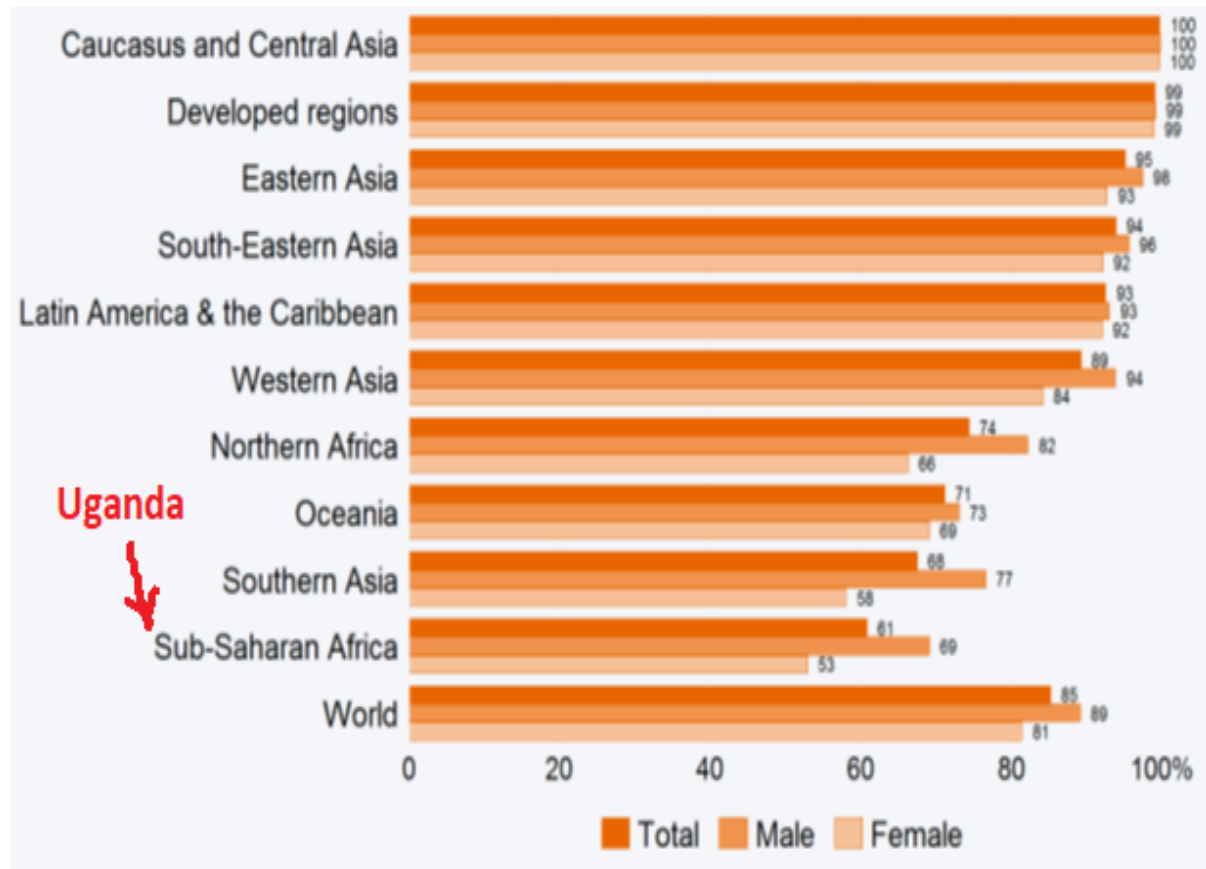


Figure 6. Adapted from UNESCO (2016) Institute for Statistics, September 2016

“Even though the country is not short of policies and legislative acts promoting gender inclusiveness, women continue to be significantly disadvantaged and marginalized in political, economic and social everyday life” (Datzberger & Mat, 2017, p. 61). Ugandan women continue to face socio-cultural and economic restraints rooted in societal values. Low education levels hinder women in their ability to overcome such barriers (Datzberger & Mat, 2017, p.61).

Datzberger and Mat (2017) detailed that, “women suffer especially from unequal land rights and management, restricted access to justice, and continued sexual domestic violence” (p. 61).

### **Reintegration of Abducted Women**

A study conducted by Muldoon, Muzaaya, Betancourt, Ajok, Akello, Petruf, Nguyen, Baines, and Shannon (2014) in partnership with The AIDS Support Organization-Gulu, found that only 56.6% of abductees self-reintegrated. Muldoon’s et. al (2014) work highlighted the dual challenge of providing wide-reaching reintegration services for all and the individual-level challenges associated with the gender barriers that make it difficult for women and girls to access DDR programming that include opportunities to live ‘normal’ lives. Borzello (2007) found that, “returnees have to deal with the after-effect of trauma, which counselors say often include nightmares and flashbacks. Many will have lost their family in rebel attacks, or still have relatives in the bush. Most fear re-abduction for years” (p. 402). According to McKay (2004) some girls and women are unable to reintegrate and find themselves in an untenable situation. They may migrate to an urban setting, in hopes of escaping and finding a means of economic survival, although few, if any, of the benefits of political, economic, and social reconstruction trickle down to improve their lives.

### **Women, Poverty, and Intimate Partner Violence**

In Uganda, 39% of all registered businesses are owned by women who concentrate on micro-, small-, and medium sized Income Generating Activities (IGAs). As Wade (2017) pointed out, a 1% increase in the proportion of women with secondary education can significantly increase a country’s annual per capita income growth rate by .3%.

The societal norms and challenges facing women in poverty is seen in research concerning violence experienced by impoverished women. “Research on violence against women shows multiple risk factors across the social ecology and suggests that interventions must address multiple risk factors at individual, family, and systemic levels over a significant period of time in order to sustain change” (Green, Blattman, Jamison, & Annan, 2015, p. 5). Additionally, Green et al. (2015) found during their study of intimate partner violence within the ultra-poor of northern Uganda that, “the quality of women’s relationships with intimate partners is an important determinant of economic success, but that economic success does not affect intimate partner violence” (p. 25). Economic development “may be an important entry point and catalyst for broader, combined interventions that use economic gains to stimulate wider social changes” (Green et. al, 2015, p. 26).

### **Influences of Women’s Education**

In order for individuals to step outside of current social roles, they need hope, courage, and motivation to find ways to break from the existing society (Greene, 1995). Phipps’s (2003) contended that a committed shift towards the creation of gender equality in education can deliver a wide range of associated benefits is one of the most important challenges facing governments and societies.

### **Women as Peacebuilders**

Datzberger and Mat’s (2018) research into the interplay of education, gender and peacebuilding in northern Uganda found that “triennial relationship of education, gender, and peacebuilding continues to be mainly seen as a driver for modernization and economic growth (thus overcoming direct and indirect forms of violence)” (p. 67). Eldred (2013) indicated that

many women face domestic violence and have experienced or know about sexual violence (p. 13). Eldred (2013) emphasized that “researchers have demonstrated that peace often starts within families, in the way women and men see each other, and in how children are educated” (p. 13) and that “in many post-conflict situations women are in the forefront when it comes to negotiating and building peace, at familial and community levels, and also at some of the highest levels of government” (p. 13).

### **For Women, Children, and Family**

Children are viewed primarily as members of a social group where they realize their potential in social interaction with others, are educated in a social community, and act as a part of a social group to bring into existence the future good society (Schiro, 2000). In this regard, the educational development of a child takes places both inside and outside the classroom. Kendrick and Kakuru (2012) contended that in regards to the identification of funds of knowledge within Ugandan households, family rituals such as the re-telling of stories, singing, and talking when homework and domestic chores are finished, are a means of maintaining family practices, history and important for the sharing of knowledge. However, Wamala, Kizito, and Jjemba (2013) indicated that, if parents want to effectively become involved in their children’s learning and have a positive influence, they must have had previous experience with the formal educational system. When parents are educated on issues of spending dedicated time with children, showing an active interest in their school work and related activities such as speaking, reading, and writing, both the parents and children benefit (Drajea, 2014).

According to Warrington (2013) Ugandan women who hold intrinsic factors such as self-determination, motivation and self-belief are crucial in maintaining a commitment to education

despite setbacks and challenges. For instance, although mothers and fathers are both influential in a child's academic success, in the instances where the father could not, or chose not to, support the family, the mother's involvement in education became crucial (Warrington, 2013). Additionally, Wamala, Kizito, and Jjemba's (2013) study of 5,148 sixth grade students enrolled in 163 randomly selected primary schools in Uganda, suggested that if a mother is to help her child achieve higher in reading, she would need a secondary education and post-secondary education for numeracy. Although the semi-literate and uneducated are aware of the broader benefits of education, they are not fully aware of the level of interaction that is required to support and encourage their children (Drajea, 2014). These factors add to the reality that women's education is necessary to not only influence their own lives, but the lives of their children and family as well.

### **For Community and Country**

Some conceptions of education, view schools as transmitters of established disciplinary knowledge, social values, and as places of human empowerment preparing students to live in and to transform society (Schiro, 2013). As Eldred (2013) indicated, "links between women who have received education and positive outcomes are reported, indicating wide-ranging benefits to women and society" (p. 12). Set within the contexts of northern Uganda, this process begins with the construction of communal platforms. "In the post-conflict period, communities play key roles in social and cultural reconstruction, and community support is essential for ensuring girls' human rights and security" (Mckay, 2004, p. 19). Partnering with the Gulu Women's Empowerment Development and Globalization (GWED-G), Gurman, Trappler, Acosta, McCray, Cooper, and Goodsmith (2014) sought to address gender based violence prevention by stimulating community dialogue and action in post-conflict settings through videos of women

and girls in the community discussing topics including gender rights, treatment of girls and women and health consequences of gender based violence.

According to Gurman et al. (2014) focus groups and discussion panels of community members having watched the video project resulted in descriptions of parents realizing the importance of girls' education, a husband no longer beating his wife, and husbands freely letting their wives interact with other women. Schiro (2013) described this process by placing students in an environment where they encounter a social crisis, students learn about the social crisis, attitudes, values, and worldviews are shared, and acts as a combination of group therapy and an apprenticeship system to introduce students to a social crisis and a vision of a future utopia.

In the case of Kendrick and Hissani (2007), examined the realities of 15 women participating in an adult literacy program in one rural Ugandan community, and how letter reading and writing practices, personhood, and identity are intertwined within an imagined community to which the women hope to belong. "What appeared to be at the heart of the women's desire to read and write letters independently was a desire to be recognized as active and contributing family and community members, and as such, to have the status and respect associated with a literate identity" (Kendrick & Hissani, 2007, p. 209). Additionally, Kendrick and Hissani (2007) found that even the simple act of carrying writing implements and reading materials on excursions in the community led to their being perceived as literate which allowed them to live-if only for a moment- in an imagined community where they had a sense of belonging and being valued. Kano and Norton (2003) expounded on experiences such as these, "Our identities...must be understood not only in terms of our investment in the 'real' world but also in terms of our investment in possible worlds" (p.248).



### **St. Monica's School of Basic Learning for Women**

St. Monica's has functioned as a safe establishment for individuals to hide from the LRA, a refuge for women and children who have been cast out by their own societies, an educational center for formerly abducted girls in order to complete their studies, receive counseling and ongoing moral support, and support program for a local women's prison providing educational programming for the inmates and their children (Whitten 2013). Sister Rosemary, the director of St. Monica's in Gulu, Uganda, is working to develop various programs to support women through the challenges they face. Morrison (2006) described some of the challenges women face, "hundreds of abducted girls, braved death and mutilation to escape, only to be scorned as wives and mistresses of killers" (p. 31).

Stories from those who have been affected by conflict in northern Uganda have drawn attention from outsiders. However, during an interview conducted by Dennis and Fentiman (2007) Sister Rosemary noted the following concerning the attention vulnerable groups in Bobi and Palwnga, two camps that provided support those impacted by conflict, received from researchers:

There is a sense of interview-fatigue, especially given that their situation remains the same after the interviews. People have thus lost interest and confidence in researchers.

However, people have begun to form small groups of parents and school dropouts. A lot of time was spent introducing the topic of basic education. (p.6)

With the help of the community at St. Monica's, the St. Monica's Girl's Tailoring Center was created in response to the need for women's educational programming. Sister Rosemary's efforts have helped start a response to unsuccessful forms of DDR in northern Uganda. Alam (2016) wrote the following concerning Sister Rosemary's efforts, "She has developed an effective gender-sensitive, low-cost, locally grown approach to DDR that provides several

resources including a new community and education” (p. 226). Whitten (2013) described the early outcomes of St. Monica’s Girl’s Tailoring Center in the following:

Within a few months, the female prisoners were learning a new trade that could sustain them and their families for the rest of their lives. Sister Rosemary and her staff worked hard to secure jobs for the girls when they left St. Monica’s and, when possible, helped them acquire loans to launch their own businesses, often in tailoring and catering (pp. 146-147).

Research efforts have worked to continue developing the narrative of the ongoing efforts at St. Monica’s. “Over time the school and its programming expanded to include courses in culinary arts and hairdressing. As women graduated from these programs, many began to express the desire to have learning opportunities similar to more traditional academic education in addition to their practical learning” (Stroud, Kershen, Raymond, Williams, & Beach, 2017, p. 3257)

Unfortunately, effective education remains in jeopardy regarding the culture at-large or with the constituencies who are more dedicated to maintaining the status quo (Bruner, 1996). However, Sister Rosemary Nyirumbe, along with the students and teachers of St. Monica’s, offer continued insight into the challenges and successes of developing women’s educational programs that focus on women rather than maintaining the status quo in northern Uganda. Desmond Tutu (2002) stated that Africa is in need of leaders who are credible, have solidarity with those they lead, affirming of others, courageous, affirming to others, and know when to compromise. This research helps bring the story of a servant leader, Sister Rosemary, into the forefront of how leaders can impact the development of change in their communities.

The research of Fourie, van der Merwe, S., and C van der Merwe, B. (2017) on leadership in Africa found three articles published on educational leadership in Africa concluded that, “based on our review we recommend the development of initiatives that support and expand research on leadership in Africa” (p. 245). The story of how and why St. Monica’s School of Basic Learning for Women adds to the limited research on educational leadership in Africa. In addition, the experiences of those who collaborated to develop St. Monica’s School of Basic Learning for Women may help those with an interest in social activism. Bruce (2006) indicated in a study of social activists that narrative inquiry examines, “life experiences as a resource for education,” (p. 115) and explores “experiences as a means to learning the formative aspects of social activists’ lives” (p. 115).

## **CHAPTER THREE: METHODOLOGY**

### **Approach and Rationale**

Narrative inquiry originated from lines of inquiry influenced by historical, sociological, anthropological, and sociolinguistic researchers (Chase, 2005). Narrative inquiry is discussed by many qualitative researchers, including Clandinin and Connelly (2000), Clandinin (2007), Cresswell (2013), Polkinghorne (1995, 2005, 2007), Bold (2012), and Czarniawska (2004). Montero and Washington (2011) wrote:

Narrative inquiry can be considered a subfield of qualitative research, which has the potential to address limitless questions concerning the qualities of human experience. It is used to describe research that relies on human stories as data, narrative in data analysis, and/or narrative as data representation. (p. 331)

The story of St. Monica's School of Basic Learning for Women can be told through semi-structured interviews and documents describing the experiences of individuals who have contributed to its development. Geertz (1996) emphasized the importance of offering connections between entities to show how particular events, occasions, encounters, and developments can be woven together to produce a sense of how things go, have been going, and are likely to go. Framing the narrative may reveal a connectedness to experiences of others and describe the story of St. Monica's School of Basic Learning for Women. Bateson (1994) placed an importance on narrative in research, "Our species think in metaphors and learns through stories" (p. 11). Narrative inquiry was chosen as the research approach to describe the story of how and why St. Monica's School of Basic Learning for Women developed.

The story of St. Monica's School of Basic Learning for Women was framed around a series of events experienced by individuals and actions they have taken. "Narrative is understood

as a spoken or written text giving an account of an event/action or series of events/actions, chronologically connected” (Czarniawska, 2004, p. 17). Narrative inquiry can describe actions and happenings that contributed to the development of St. Monica’s School of Basic Learning for Women in Gulu, Uganda. Narrative inquiry is the process of studying the stories people tell about their experiences (Clandinin 2007) and are, as Polkinghorne (1995) described, “generated as reminiscences of how and why something occurred or what led to an action being undertaken” (p. 13). From this synthesized perspective of narrative inquiry, the following research questions were constructed:

**Overarching Question:**

What is the story of St. Monica’s School of Basic Learning for Women?

**Sub-Questions:**

How did St. Monica’s School of Basic Learning for Women develop?

Why did St. Monica’s School of Basic Learning for Women develop?

**Subjectivity Statement**

I am a 34-year-old white male. For the past 10 years I have held various roles in education and community development projects. I have spent five years in the classroom: two with an international school in China, one year at an international school in Brazil, one year at an American public high school, and a year as an elementary science methods instructor at a Midwest university. Outside of the classroom, I have worked collaboratively with multi-disciplinary/cultural groups on community rehabilitation efforts in The Bahamas and in Kosovo.

When I first chose to be an educator outside the border of my own country, my family and friends often responded in confusion, disapproval, and criticism. As time passed I was able

to reflect on those confrontational experiences. I never thought racism was a characteristic of the individuals in my immediate circle of friends. There were never elements of hate within the comments people made, but rather a narrow perspective of the world and its people. This view was supported by a firm foundation of misunderstanding and limited exposure to cultures other than their own. The culture that I had grown up in and was most familiar with pushed me to want to move away.

During my first experiences abroad I found that moving into Chinese culture was rather easy. Despite the initial transitions of being away from friends and family, I did not experience a great deal of culture shock. Although I did find navigating a few situations based on cultural differences difficult, I never felt that my life was in danger. I was never robbed, and felt comfortable being out late at night in very unfamiliar places. A few times I even managed to talk Chinese taxi drivers into letting me drive the taxi.

However, after living in China for 15 months I was finally confronted with why living in a foreign country, specifically China, had been easily managed. From my perspective and experiences, as a white male, I was always viewed positively by those around me. Although I truly believe that the close relationships that developed during my time there were honest and based not on color or privilege, it is clear that I might not have had such an easily managed time if I had not been a white male. Not every culture is the same, nor are the ways strangers are welcomed into those contexts the same. My view regarding my position in new cultural contexts has expanded over the years I've spent abroad. Now, I find that my understanding of the world is furthered by the perspectives of others and in the experiences and relationships that we share.

The purpose of this research was to draw from diverse perspectives as they converged on the telling the story of St. Monica's. The details of the story were constructed from 4 individuals, all who worked closely with the development of the school, and focused on describing "how" and "why" St. Monica's School of Basic Learning for Women was developed. As an outsider to the cultural contexts of Northern Uganda, it was important for me to remain aware of my position within the development of this story.

This research focuses on the narrative developed by the research participants. Participants included citizens of Uganda and The United States of America. As the primary investigator and a citizen of The United States of America it was important for me to consider my role during the data collection process. Almeida, Rozas, Cross-Denny, Lee and Yamada (2019) described the importance of the researcher maintaining such a stance in the following:

Gathering knowledge about the lived experiences of those who reside at the intersection of the colonial wound requires a deep understanding of the powerful structures that create such relegation to form pathways for emancipation and liberation. (p. 2)

For this reason, the literature review's purpose is to briefly detail the rich history of Uganda. As an outsider, it was important that I try and understand, or at best be aware, of the historical events that have influenced modern Uganda. Additionally, it is necessary to discuss the importance of intersectionality. "Intersectionality argues that classifications such as gender, race, class and other signifiers of identity cannot be examined in isolation from one another. They interact and intersect in individual's lives, society, and social systems" (Almeida, Rozas, Cross-Denny, Lee & Yamada, 2019, p. 6).

Although I believe that the relationships that I have formed with Sister Rosemary, Sister Assumpta, and Sally are true and long lasting, it is still important for me to consider how my gender, race, class and other signifiers could have impacted my research. Because I cannot make claims as to how my gender, race, class or other signifiers may have impacted this study, I have to remain confident that my experiences and relationships with Sister Rosemary, Sister Assumpta, and Sally are genuine. I believe this because of the intimate moments that I have shared with each of these individuals over the past three years and because of our hopes to support the students of St. Monica's School of Basic Learning for Women. Although none of us are identical, it seems we share similar goals situated within a culturally sustaining pedagogical approach. Paris (2012) described culturally sustaining pedagogy as seeking to "perpetuate and foster-to sustain-linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (p. 93). I feel, that our shared goals placed us in a position to exchange ideas in a space that encouraged and supported a culturally sustaining pedagogical approach.

### **Researcher Role**

For two years, I have been involved in the development of peacebuilding in Uganda, a central focus of this dissertation. During that time, my role as member of the leadership team focused on the development of science curriculum for a primary level adult education program. In regards to my position as a researcher, it is imperative to denote my efforts as a member of the collaborative effort working towards the development of St. Monica's School of Basic Learning for Women. I have worked alongside colleagues at St. Monica's and The Jeannine Rainbolt College of Education for two years. This involvement has had an influence on my personal perspective regarding the story of St. Monica's School of Basic Learning for Women.



Crotty (1998) constructed an explanation in which the researcher “embodies a certain understanding of what is entailed in knowing, that is, how we know what we know” (p.3). Developing an epistemological perspective in this fashion allows for the process of creating meaning and knowledge to be placed within our own roles in the realities that we live in. Constructionism represents the epistemological perspective for this research. Crotty (1998) described constructionism as “Truth, or meaning, comes into existence in and out of our engagement with the realities in our world” (p.3).

Constructionism, as an understanding of knowledge, identifies that different people may construct meaning in different ways, even in relation to the same phenomenon (Crotty, 1998). The purpose of this research was to draw from diverse perspectives as they converged on telling the story of St. Monica’s. This approach allows for what Crotty (1998) understands as the process in which, “subject and object emerge as partners in the generation of meaning” (p. 9). Establishing a partnership is critical to the epistemological status of the research. As Clandinin and Connelly (2000) noted, “Researcher relationships to ongoing participant stories shape the nature of field texts and establish the epistemological status of them” (p. 94). Although I, as the principal investigator, had a previous collaborative relationship with Sister Rosemary and additional supportive staff within St. Monica’s, it was still necessary to approach Sister Rosemary as the gatekeeper to St. Monica’s and request that she review this work for cultural appropriateness. Upon her approval, the research then started.

During this research I reflected on the topics previously suggested by Sunstein and Chiseri-Strasser (2007) concerning personal assumptions, positions, and tensions. By reflecting, after each interview, on what intrigued, surprised and disturbed me, I tried to focus on the

narrative of the participants and not my own. Sunstein and Chiseri-Strasser (2007) described this recursive process in the following way:

Examining our own assumptions and worldviews...exposes us to our quirks, shortcomings, and cultural biases. In the process of understanding others, we come to more fully understand ourselves. (p. 248)

I used a reflective journal to extend topics covered during the interview beyond what I already knew. "The most useful accounts describe unexpected and unanticipated aspects of an experience...and call for the researcher to probe and explore those aspects further" (Polkinghorne, 1997, p. 143). Sunstein and Chiseri-Strasser (2007) contended that, "During the course of your research, your assumptions, positions, and tensions will change" (p. 88). I reflected on each interview by answering three questions concerning my assumptions, positions, and tensions. I recorded my reflections in a journal used as a method of data triangulation to help construct follow up interview questions (see Appendix G). I answered the following questions after every interview:

- (1) What surprised me? (tracking assumptions) This allowed for a chance to articulate my own preconceived notions about this project and how they might change.
- (2) What intrigued me? (tracking positions) This created an awareness of my personal stances in relationship to the research which influenced what was recorded and written about.
- (3) What disturbed me? (tracking tensions) This helped me to continually examine my blind spots, stereotypes, prejudices, and what I found upsetting. (Sunstein & Strasser, 2007).

## **Setting and Participants**

### **Setting**

The research was conducted at St. Monica's School of Basic Learning for Women (SMSBLW) in Gulu, Uganda and The University of Oklahoma's Jeannine Rainbolt College of Education (JRCOE) in Norman, Oklahoma. St. Monica's School of Basic Learning for Women is situated within the St. Monica's Vocational School located in Gulu, Uganda. The Sisters of the Sacred Heart of Jesus, with Sister Rosemary acting as Mother Superior, oversee the vocational school. The JRCOE is located in Norman, Oklahoma and has a collaborative partnership as a supporter of the ongoing development of educational programs at SMSBLW. The interviews with Alice and Dr. Beach were conducted in their respected offices in The Jeannine Rainbolt College of Education.

The story of how and why SMSBLW developed is the central focus for this research. Marshall and Rossman (2010) noted that, although plans for sampling strategies are subject to change during the research, the researcher is still able to make initial judgements on how to devote their time. I used purposeful sampling and snowball sampling strategies to identify participants who have experiences of critical importance in describing how and why SMSBLW developed.

### **Participants**

To begin describing the story of St. Monica's School of Basic Learning for Women I followed Creswell's (2013) purposeful sampling strategy for narrative inquiry by identifying a "great person" who impacted the age in which he or she lived. As the primary visionary and advocate for SMSBLW, Sister Rosemary Nyirumbe is the initial "great person" and focal

informant. Following Sister Rosemary's guidance, further participants were selected based on a snowball method of sampling. As a member of the collaborative efforts between St. Monica's and The University of Oklahoma, I had an idea of who needed to be included in this narrative. I worked under Dr. Beach for two years as a Graduate Research Assistant at The University of Oklahoma and was certainly aware of the significant relationship that had formed between Sister Rosemary and Dr. Beach. For that reason, Dr. Beach was selected as a research participant. Although Sister has worked with many individuals during the course of the development of St. Monica's School of Basic Learning for Women, she suggested the inclusion of Sister Assumpta, a teacher and administrator at St. Monica's, and Alice, an assistant dean at The University of Oklahoma's Jeannine Rainbolt College of Education. Chain sampling is described by Cresswell (2013) as "identifying cases of interest from people who know people who know what cases are information-rich." Research participants were based on selection process that formed from the suggestions of the research participants to generate an information-rich narrative. The relationships created and experiences of the research participants during the collaborative efforts between individuals from SMSBLW and the JRCOE are critical to the story of SMSBLW. As Polkinghorne (2005) described, a tenet of narrative inquiry is on the "constituents and relational aspects that make up an experience" (p. 139). This is why I asked Sister for Sister Rosemary's guidance in the selection of research participants. The suggested research participants included Sister Rosemary, Dr. Sara Ann (Sally) Beach, Sister Assumpta, and an associate dean of the Jeannine Rainbolt College of Education, who is referred to by the pseudonym Alice.

The recruitment of research participants started with an email briefly describing the nature of the research study (see Appendix A) and given a list of the major categories the interview questions covered (see Appendix B). Individuals who chose to participate were read

the Consent Form followed by the signing of the form by the participant (see Appendix C).

Table 3 identifies the research participants and their respective consent dates.

**Table 3.** Research Participants

Name	Position	Consent Date	Consent Form Appendix
Sister Rosemary	Director of St. Monica's	05-06-2018	Appendix T
Sister Assumpta	Administrator at St. Monica's	05-10-2018	Appendix U
Sally Beach	OU College of Education Faculty Member	04-04-2018	Appendix V
Alice	OU College of Education Associate Dean	05-17-2018	Appendix W

### **Data Collection**

Data collection requires a decision making process that brings the essence of what is being studied to the center of discussion. Data collection can include gaining permissions, conducting a good qualitative sampling strategy, developing multiple means of recording information, storing data, and anticipating ethical issues as they potentially arise (Cresswell, 2013). Decisions must be made that allow for data collection to align with the research design. Cresswell (2013) suggested that the collection of qualitative data needs to be sensitive to the expected outcomes of the research. In the case of this research, the data needed to accurately reflect the story of St. Monica's School of Basic Learning for Women. Narrative inquiry can include life stories, long interviews, journals, diaries, memoirs, autobiographies, biographies, and the like (Schwandt, 1997, p. 98). Additionally, Meriam (2016) contended that multiple methods

of data allow for “comparing and cross checking data” (p. 245) across three methods of data collection. During this research, interviews and documents were collected in addition to the previously discussed researcher self-reflective journal (see Table 4).

*Interviews:* Interviews are the most widely used approach to the production of qualitative data with participants (Polkinghorne, 1995). Following Polkinghorne’s (2005) format in which the researcher has written out questions asking participants to describe the experiences he or she wants the participants to cover in an unstructured model, an interview protocol was constructed (see Appendix D). The questions used were framed to follow Polkinghorne’s (1995) seven criteria for developing a narrative, which are presented in Table 5.

Table 4 displays the participant names, amount of interviews conducted, as well as the respective dates, locations, and durations of each interview. The order of the interviews were not predetermined. The interview schedule was based on research participant availability and my travel schedule. Interviews started with Dr. Beach because she was available before I traveled for two weeks to Uganda. Dr. Beach’s responses required more time than any other research participant because of the detail she included. Dr. Beach also refereed to many documents during her interviews and needed time to going over the importance of each one.

Scheduling interviews with Sister Rosemary and Sister Assumpta were difficult based on the responsibilities each individual had through their involvement at St. Monica’s. While I was in Uganda, Sister Rosemary experienced family emergencies and management issues within St. Monica’s. This made scheduling an interview difficult. However, once she was available for the initial interview, we were able to cover a large amount of information in a short period of time. This is largely due to Sister Rosemary’s constant engagement in the community and being asked

to speak about St. Monica's multiple times around the world. For this reason, the interview length was short and we only needed to meet twice because of her ability to be precise in her responses. Sister Assumpta also shares a large amount of responsibility at St. Monica's as an administrator for St. Monica's Vocational School and St. Monica's School of Basic Learning for Women. During my time in Uganda, the academic school year was coming to a close. St. Monica's Vocational School houses 100+ students. At the close of the school year, each student collects their belongings and returns home. Sister Assumpta was constantly working with students for their return home. This made scheduling interviews with Sister Assumpta difficult. We were only able to meet twice at the end of her workday. However, because Sister Assumpta and I have known each other and worked together for 3 years, she was willing to speak with me even after long and busy days. Sister Assumpta is an individual who speaks very frankly and is able to articulate her responses well. This contributed to the brevity of our interviews and her feeling that she was able to speak in detail regarding her experiences and the significant relationships in her life.

Alice was scheduled last because of her availability during the summer hours at The University of Oklahoma's Jeannine Rainbolt College of Education. She and I met only once. This was again due to her availability in addition to her feeling that she had covered everything she wanted and my not having any further questions.

**Table 4.** Data Collection Chronology

Interviews	
Participant	Interview Number, Date Collected, Location, and Duration
Dr. Sally Beach	Interview #1 April 4, 2018 College of Education (61 minutes)
	Interview #2 April 4, 2018 College of Education (26 minutes)
	Interview #3 April 9, 2018 College of Education (75 minutes)
Sister Rosemary	Interview #1 May 6, 2018 St. Monica's (35 minutes)
	Interview #2 May 13, 2018 St. Monica's (13 minutes)
Sister Assumpta	Interview #1 May 10, 2018 St. Monica's (21 minutes)
	Interview #2 May 13, 2018 St. Monica's (22 minutes)
Alice	Interview #1 May 17, 2018 College of Education (42 minutes)
Documents	
Documents were collected from Dr. Sally Beach on April 4, 2018 and returned on April 9, 2019. These included emails, notes from meetings, notes from skype conversations, and journal entries related to the development of the school.	

*Note.* This table includes the entire list of interviews conducted and documents collected.

No focus groups were conducted during the data collection period. This is a result of research participants traveling often from country to the inability to coordinate a focus group due participants' hectic schedules. As a result, data was collected from participants through the use of one-on-one interviews (conducted by me) and included any documents that the participants were willing to share. All documents included in this research were provided by Dr. Beach. Sister Rosemary, Sister Assumpta, and Alice did not offer any documents for inclusion into the study.



**Table 5.** Criteria for Narrative Development

Criteria	Definitions
Cultural Contexts	Descriptions of the cultural contexts, the social environment, particular meanings, happenings, and actions
Embodied Nature of the Participant	Emotional and physical responses to events.
Significant Relationships	Explanation of the relationships between the participants and the people surrounding them when referring to narratives in which the purpose of the person's actions is the achievement of the well-being of others.
Significant Events	Attention should be given to the social events that showcase a person's actions to change something.
Participant Meanings and Understandings	It is important to understand the participants vision of the world, his or her plans, purposes, motivations, interests and inner struggles.
Context of the Plot	The story is based on a distinct individual, in a unique setting, dealing with issues in a personal manner marked by a beginning point to the story and when an outcome is achieved
Specifying an Outcome	With a specific outcome in mind, data events can be selected for producing the conclusion, such as asking "What events and actions contributed to this outcome?"

*Note.* Adapted from Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23.

Research participants were included in this project based on their roles in the development of St. Monica's School of Basic Learning for Women. For this reason, the initial interview question for each research participant is as follows:

- What was your role in the development of SMSBLW?

I began the initial interview for each research participant with this question to allow each participant to focus on what they wanted to discuss. Based on the participant's response, I selected from a set of follow up questions that are provided below. During this project I sought

information that described the development of St. Monica's School of Basic Learning for Women, I used based Polkinghorne's (1995) seven criteria of narrative development and the conceptual framework of servant leadership theory. Polkinghorne's (1995) criteria indicated the importance of the participant's purposes, motivations, interests, the cultural contexts in which significant events occur, and the significant relationships between the research participants. These criteria all contribute to the story of St. Monica's School of Basic Learning for Women while being positioned within the Servant Leadership Model (see Figure 2).

I sought specific information regarding Polkinghorne's (1995) seven criteria for developing a narrative. Because of the importance to develop the narrative based on those criteria, the following questions were created and utilized as follow up interview questions:

- Why was St. Monica's School of Basic Learning for Women Developed?
- What events influenced the development of SMSBLW?
- How did you respond to these events?
- What is the purpose of SMSBLW?
- How was SMSBLW developed?
- Who were people who influenced the development of SMSBLW?

Every research participant was asked the interview questions described above. Data collected through the interview process was transcribed, sent to research participants for member checks (3 out of 4 participants completed the member check process), and then arranged in a chronological order of events. All data collected during interviews was utilized in the construction of St. Monica's School of Basic Learning for Women's story, unless a research participant specifically requested that data either be changed or deleted after they completed the member checking

process. After participants completed the member check process, I printed off and laid out every transcribed interview in order to construct the narrative of St. Monica's School of Basic Learning for Women. This was accomplished by looking at all the transcribed interview data as a puzzle that needed to be put into a chronological order. I looked at the experiences and relationships described by each participant and sought to arrange them in a chronological order to construct the narrative of St. Monica's School of Basic Learning for Women.

The narrative begins with Sister Rosemary and the experiences and relationships she had that motivated her and helped shape her vision for a new educational program for women. The narrative ends with the teachers from St. Monica's, writing the school's mission statement. After text was selected and placed within the chronological narrative describing the story of St. Monica's School of Basic Learning, I placed a small "bracketed x" next to the portion of interview that had been selected and included in the complete narrative (see Appendix S). This was to note the texts inclusion in the narrative so I could make sure to include all details provided by participants.

After every detail from each transcribed interview had been arranged into a complete narrative, ordered chronologically from start to finish, I then divided the complete story into parts. Each part represents a similar set of experiences and relationships. For example, in Chapter 4, Part 1 titled "Bethany, Lucy, and Norway" focus on the experiences of Sister Rosemary the significant relationships that shaped her vision for the school. Part 2 titled "You can't tell her no!" transitions into the combined narratives of Sister Rosemary and Alice, the individual that initially represented The University of Oklahoma's Jeannine Rainbolt College of Education during the formative collaborative stages of developing St. Monica' School of Basic Learning for Women (see Figure 11).

*Documents:* Merriam and Tisdell (2016) described documents as, “a ready-made source of data easily accessible to the imaginative and resourceful investigator...and can exist in both a physical setting and an online setting” (p.162). Because the development process of St. Monica’s has been the collaborative effort of many individuals, I utilized various documents that contributed to the story of St. Monica’s School of Basic Learning for Women. “Common documents include official records, organizational promotional materials, letters, newspaper accounts, poems, songs, corporate records, government documents, historical accounts, diaries, autobiographies, blogs, and so on” (Merriam & Tisdell, 2016, p. 163). Documents I collected include the following: Emails between Dr. Sally Beach, Sister Rosemary, and JRCOE administration, Skype conversation notes, and personal notes of Dr. Sally Beach’s experiences.

Documents were Xeroxed and the originals were given back to research participants. Documents were only collected from Dr. Sally Beach. Documents that were included as sources of data were chosen based on their relevance to events that happened between Sally Beach’s first email to the Dean of The College of Education on August 05, 2015 (see Appendix L) and notes taken during the day St. Monica’s School of Basic Learning for Women’s mission statement was written on March 18<sup>th</sup>, 2016 (see Appendix H). All documents that were provided by Sally, but fell outside of August, 05 2015 and March 18, 2016, were excluded from the study as they extended beyond the scope of this research project to describe “how” and “why” the school was developed. For triangulation purposes, I provided examples of documents that Dr. Sally Beach referred to during her interviews and included in Chapter 4 on pgs. 84, 86, 88, 96, 102 (see Appendices I, J, K, & L). Additionally, Table 6 showcases the timeline in which interviews were conducted, transcribed, and sent back for member checking as well as the dates that documents were collected, photocopied, and returned to research participants.

**Table 6.** Data Collection Timeline

Individuals Included	Date and Task Completed
Dr. Sally Beach and Adam Stroud	<ul style="list-style-type: none"> <li>-April 4<sup>th</sup>, 2018: Adam conducts first interview with Sally.</li> <li>-April 4<sup>th</sup>, 2018: Adam conducts second interview with Sally.</li> <li>-April 4<sup>th</sup>, 2018: Sally provided a notebook of documents including, topics for skype conversations, in person meeting conversations, email correspondence, and personal notes and reflections on ideas and experiences. April 4<sup>th</sup> 2018. Adam Stroud photocopied all documents.</li> <li>-April 9<sup>th</sup>, 2018: Adam conducts third interview with Sally. Adam returns all of Sally's original documentation.</li> </ul>
Adam Stroud	-April 30 <sup>th</sup> , 2018: Adam departs for St. Monica's in Gulu, Uganda
Sister Rosemary and Adam Stroud	-May 6 <sup>th</sup> , 2018: Adam conducts first interview with Sister Rosemary.
Sister Assumpta and Adam Stroud	<ul style="list-style-type: none"> <li>-May 10<sup>th</sup>, 2018: Adam conducts first interview with Sister Assumpta.</li> <li>-May 13<sup>th</sup>, 2018: Adam conducts second interview with Sister Assumpta.</li> </ul>
Sister Rosemary and Adam Stroud	-May 15 <sup>th</sup> , 2018: Adam conducts second interview with Sister Rosemary.
Adam Stroud	-May 15 <sup>th</sup> , 2018: Adam returns to Oklahoma from Uganda.
Adam Stroud and Alice	<ul style="list-style-type: none"> <li>-May 17<sup>th</sup>, 2018: Adam conducts first interview with Alice.</li> <li>-June 19<sup>th</sup>, 2018: Alice concludes member check of interview and returns transcripts to Adam Stroud (see Appendix N).</li> </ul>
Adam Stroud and Dr. Sally Beach	<ul style="list-style-type: none"> <li>-July 10<sup>th</sup>, 2018: Adam restructures Chapter 4.</li> <li>-July 17<sup>th</sup>, 2018: Sally confirms suggestions.</li> <li>-August 16<sup>th</sup>, 2018: Sally completes member check of interview transcripts.</li> </ul>
Sister Rosemary	-February 10 <sup>th</sup> , 2018: Sister Rosemary completes member checks of interviews and chapter 4 and provides transcript corrections through email (see Appendix Q) and iMessage confirming her approval of story (see Appendix R).

*Note.* Table denotes the dates and tasks performed by Adam Stroud and the research participants.

All research participants completed the member checking process except for Sister Assumpta. This is due to the difficulty in correspondence between myself and Sister Assumpta. Sister Assumpta does not have an email address and is very busy within her day-to-day routine.

### **Data Analysis**

Creswell (2013) described the data analyses process as “lean coding” (p. 184) in which the researcher works to reduce and combine data into themes that are used to construct the narrative. I framed interview questions within Polkinghorne’s (1995) seven criteria for narrative development. I began analyzing data by reading through each interview and, I looked at how each response given by the research participant reflected each of Polkinghorne’s (1995) seven criteria. I highlighted various segments according to the criteria that the data matched. Figure 7 indicates the colors I used to represent each criterion.

To establish trustworthiness in the coding process, I asked an outside member to code a selected portion of a transcribed interview. To begin I explained the descriptors of definitions of Polkinghorne’s (1995) seven criteria to the outside member. I then gave the individual a set of colored highlighters that represented a respective criterion, as indicated in Figure 7, and asked that individual to read through the transcribed interview and highlight portions that matched the seven criteria. I then went through the same transcribed interview and highlighted portions of text according to the criteria the data matched. After we both completed this task, I compared the two highlighted transcribed interviews. For the outside members highlighted transcribed interview see Appendix F. For my highlighted transcribed interview see Appendix F1.

Figure 7. Criteria Colors and Definitions

Criteria	Definitions
1. Cultural Contexts	Descriptions of the cultural contexts, the social environment, particular meanings, happenings, and actions
2. Embodied Nature of the Participant	Emotional and physical responses to events.
3. Significant Relationships	Explanation of the relationships between the participants and the people surrounding them when referring to narratives in which the purpose of the person's actions is the achievement of the well-being of others.
4. Significant Events	Attention should be given to the social events that showcase a person's actions to change something.
5. Participant Meanings and Understandings	It is important to understand the participants vision of the world, his or her plans, purposes, motivations, interests and inner struggles.
6. Context of the Plot	The story is based on a distinct individual, in a unique setting, dealing with issues in a personal manner marked by a beginning point to the story and when an outcome is achieved
7. Specifying an Outcome	With a specific outcome in mind, data events can be selected for producing the conclusion, such as asking "What events and actions contributed to this outcome?"

Figure 7. Adapted from Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23.

The outside member and I then discussed the definitions of each descriptor I then asked the outside member to break down each definition into various codes that could be used to describe the highlighted portions of our transcribed interviews. As example of this is “Participant Meanings and Understandings” being broken down into the following codes: Vision, Plan, Purpose, Motivation, Interests and Struggles (see Appendix X). We both then went back through our highlighted transcribed interview and further coded each criteria based on the portion of the definition it best matched. Figure 8 highlights a small sample of coded data while Appendix F and F1 offer full examples of how my coded interview compared to the outside member’s coded interview. It can be seen that most portions of the interview transcription were similarly highlighted and coded. This informed my understanding of how the data collected from each participant could better detail the actions and happenings that contributed to how and why St. Monica’s School of Basic Learning for Women was developed. The full list of codes for each criterion are shown Figure 9 and each code is defined in Figure 10.1 and Figure 10.2. This adds to the trustworthiness of the data coding process and potential for replication.



Figure 8. Sample of Coded Data

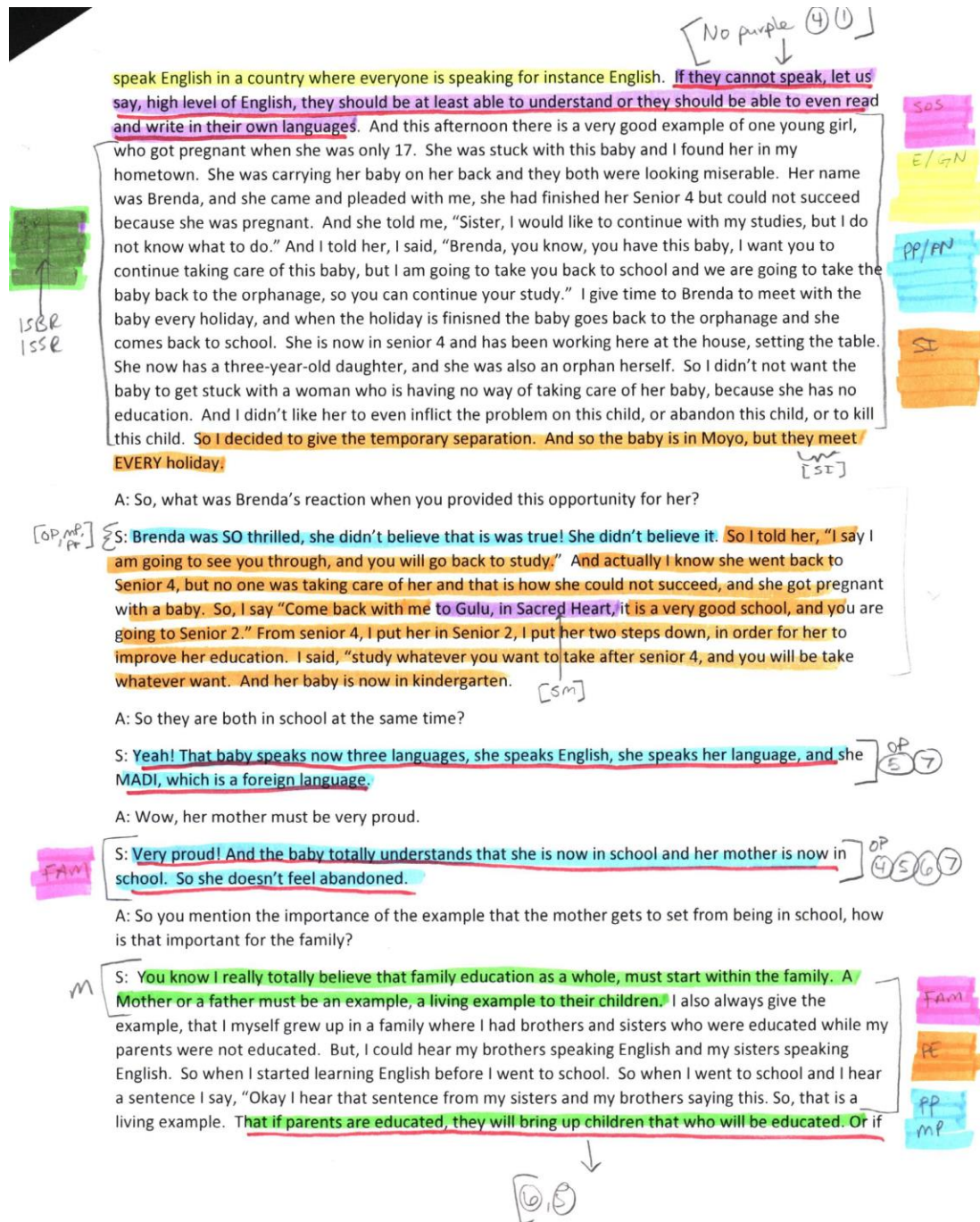


Figure 8. The figure displays a sample of transcribed interview that is highlighted according to which of Polkinghorne's (1995) seven criteria that best matches. Each highlighted section as then coded.

Figure 9. Criteria and Codes

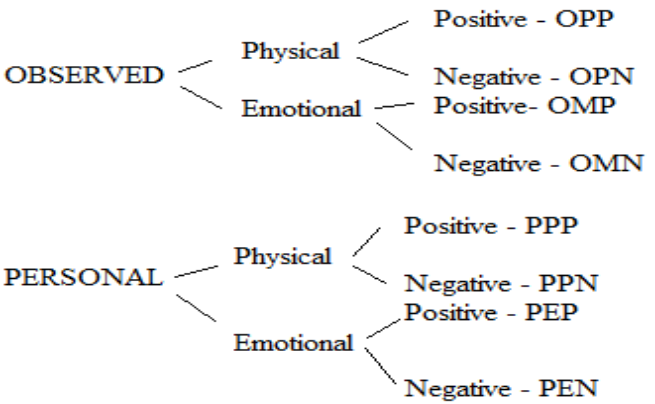
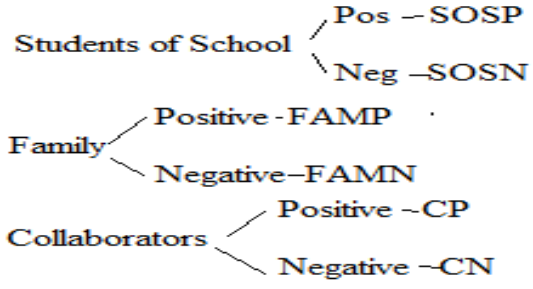
Cultural Contexts	Significant Event
Education – E    Conflict – C    Gender Roles – GR Women’s Rights –WR Post-Colonial Issues – PCI Cross-Cultural Exchange – CCE	Personal Event – PE Societal Event – SE Shard Interaction – SI
Embodied Nature of Participants	Participant Meanings and Understandings
 <pre> graph LR     OBSERVED --- Physical1[Physical]     OBSERVED --- Emotional1[Emotional]     Physical1 --- OPP[Positive - OPP]     Physical1 --- OPN[Negative - OPN]     Emotional1 --- OMP[Positive - OMP]     Emotional1 --- OMN[Negative - OMN]     PERSONAL --- Physical2[Physical]     PERSONAL --- Emotional2[Emotional]     Physical2 --- PPP[Positive - PPP]     Physical2 --- PPN[Negative - PPN]     Emotional2 --- PEP[Positive - PEP]     Emotional2 --- PEN[Negative - PEN]           </pre>	Vision – V Plan – PL Purpose – P Motivation – M Interests – I Inner Struggles Bethany – ISBR    Sister R – ISSR Women’s Struggle – W Team Member Struggle – TMS Assumpta – ISSA    Sally – S Associate Dean – AD Student Struggle – SS
Significant Relationships	Context of Plot
 <pre> graph LR     SOS[Students of School] --- SOSP[Pos - SOSP]     SOS --- SOSN[Neg - SOSN]     FAM[Family] --- FAMP[Positive - FAMP]     FAM --- FAMN[Negative - FAMN]     COL[Collaborators] --- CP[Positive - CP]     COL --- CN[Negative - CN]           </pre>	St. Monica’s – SM Northern Uganda – NU Norman – N
Specifying an Outcome	
1- Women’s Independence    2- Women’s Leadership    3- Women’s Empowerment 4- Women’s Education    5-Saint Monica’s Self Sustainability    6- Family Education 7- Children’s Education    8- Family Support    9- Student Assessment 10- Team Support 11- School Organization    12- Curriculum Development    13- Teacher Support 14- Interdisciplinary Team Support    15- Project Development 16- Establishing Needs 17- Relationship Development 18- Culturally Responsive Curriculum	

Figure 10.1. Codes Defined

**Cultural Contexts**

**Education** – Culture regarding education

**Conflict** – Actual conflict events or culture effected by conflict as described by participants

**Gender Roles** – Gender Roles as describe by research participants

**Women’s Rights** – Women’s Rights as described or advocated for by research participants

**Cross-Cultural Exchange** – Sharing of culture

**Embodied Nature of Participants**

**Observed Physical Positive** – Positive physical response observed by participant

**Observed Physical Negative** - Negative physical response observed by participant

**Observed Emotional Positive** – Positive emotional response observed by participant

**Observed Emotional Negative** – Negative emotional response observed by participant

**Personal Physical Positive** – Positive physical response experienced by participant

**Personal Physical Negative** – Negative physical response experienced by participant

**Personal Emotional Positive** – Positive emotional response experienced by participant

**Personal Emotional Negative** – Negative emotional response experience by participant

**Significant Relationships**

**Students of School Positive** –Positive relationship between participant and student/s of school

**Students of School Negative**–Negative relationship between participant and student/s of school

**Family Positive** – Positive relationship between participant and family member

**Family Negative** – Negative relationship between participant and family member

**Collaborators Positive** – Positive relationship between participant and collaborator

**Collaborators Negative** – Negative relationship between participant and collaborator

**Significant Event**

**Personal Event** – Event experienced by participant

**Societal Event** – Event occurring within the society

**Shared Interaction** – Interaction between participant and another individual or group

**Participant Meanings and Understandings**

**Vision** – anticipated event as described by participant

**Plan** – specific project, scheme, or arrangement as described by participant

**Purpose** – reason or intended result as defined by participant

**Motivation** – something that motivated participant as described by participant

**Interests** – engagement of attention, concern, or curiosity as described by participant

**Inner Struggle** – adversity as described by participant

*Figure 10.1.* Each of Polkinghorne’s (1995) seven criteria for narrative was expanded to create a set of codes used to analyze transcribed data. Each code is defined within the figure.

Figure 10.2. Codes Defined Continued

**Context of Plot**

**St. Monica's** – Event, experience, or happening within St. Monica's as described by participant

**Northern Uganda** – Event, experience, or happening within the northern Ugandan region as described by the participant

**Norman** - Event, experience, or happening within Norman as described by the participant

**Specifying an Outcome**

**Women's Independence** – the state of women's independence as described by participant

**Women's Leadership** – position or function as leader as described by participant

**Women's Empowerment** – provision of enablement, power, or authority as described by participant

**Women's Education** – acquisition or availability of women's education as described by participant

**Saint Monica's Self Sustainability** – development of sustainability for St. Monica's School of Basic Learning for Women as described by participant

**Family Education** – development or importance of family education as described by participant

**Children Education** – development or importance of children education as described by participant

**Family Support** – development or importance of family support as described by participant

**Student Assessment** – development or process of student assessment as described by participants

**Team Support** – development or importance of team support as described by participant

**School Organization** – development or importance of school organization as described by participant

**Curriculum Development** – development of curriculum as described by participant

**Teacher Support** – development or importance of teacher support as described by participant

**Interdisciplinary Team Support** – development or importance of interdisciplinary team support as described by participant

**Project Development** – aspects of project development as described by participant

**Establishing Needs** – generation, development or importance of establishing needs as described by participant

**Relationship Development** – development of relationships as described by participant

**Culturally Responsive Curriculum** – generation, development or importance of culturally responsive curriculum as described by participant

*Figure 10.2.* Each of Polkinghorne's (1995) seven criteria for narrative was expanded to create a set of codes used to analyze transcribed data. Each code is defined within the figure.

Cresswell (2006) suggested the existence of tensions in narrative inquiry analytic strategies. In addition to Cresswell (2010), Montero and Washington (2011) described how analytic strategies are, “described in the literature under inquiry into narrative and/or analysis of narrative and narrative inquiry and/or narrative analysis” (p. 337). Polkinghorne (1995) described *analysis of narratives* as when “researchers collect stories as data and analyze them with paradigmatic processes” (p. 12), *narrative analysis* is when “researchers collect descriptions of events and happenings and synthesize or configure them by means of a plot into a story or stories” (p. 12). This narrative inquiry is a *narrative analysis* that seeks to investigate events and happenings of the story of St. Monica’s School of Basic Learning for Women, the data creates a plot for the story to be organized into a coherent developmental account.

Several options exist for creating stories based on the chronology of unfolding events, turning points, and epiphanies (Creswell, 2013, p. 189). I used a method of data analysis, based on Polkinghorne’s (1995) criteria, that the data collected are configured into a story that:

- (a) Delineates a temporal range that marks the beginning and end of the story
- (b) Provides criteria for the selection of events to be included in the story
- (c) Temporally orders events into an unfolding movement culminating in a conclusion
- (d) Clarifies or makes explicit the meaning events have as contributors to the story as unified whole (p. 7).

Figure 11 depicts the organizational strategy for data representation according to chronology.

Figure 11. Chronological Ordering of Data

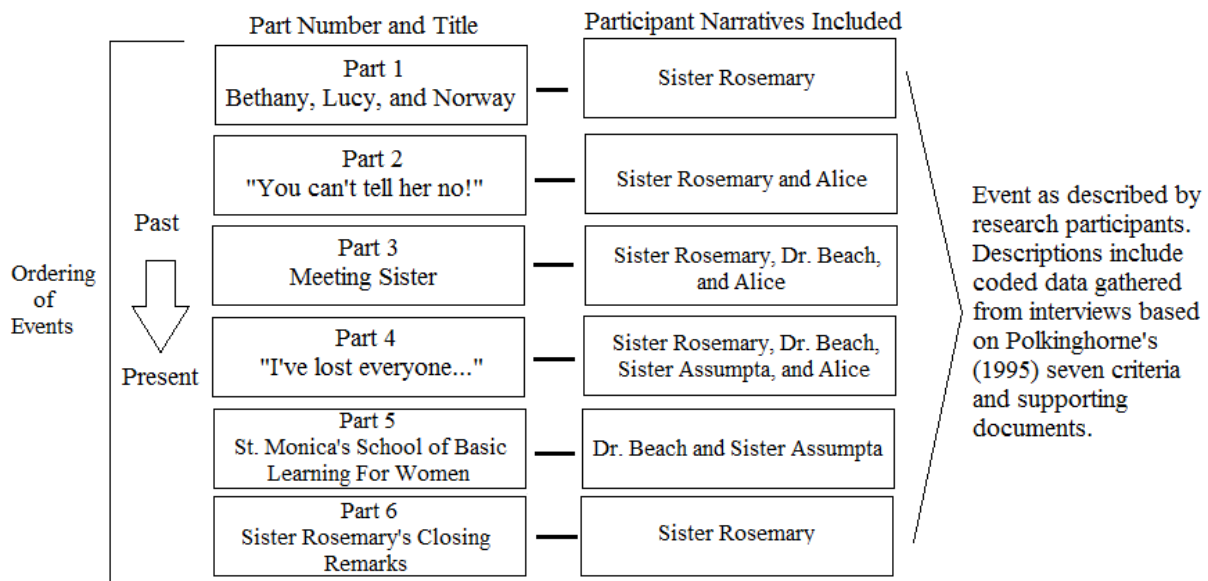


Figure 11. Adapted from Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23.

Servant Leadership Theory provides the conceptual framework through which this research is viewed. Before the data collection process began I wanted to be aware of possible theories that might relate to the focus of this study. I generally familiarized myself with adult education theory, leadership theories, and curriculum theory. Additionally, I wanted to create a complete narrative. For that reason Polkinghorne's (1995) seven criteria for a narrative helped me generate interview questions that would help bring out examples of the seven criteria during interviews. During the process of identifying where examples of the seven criteria were found, and how each criteria was broken down into codes, it became more apparent that the Servant Leadership Theory was well represented in the narrative of St. Monica's School of Basic Learning for Women.

Functional attributes of Servant Leadership Theory are supported through data guided by the criteria for narrative development. An example of this is in the relationship of topics and ideas that are seen in Polkinghorne's (1995) seven criteria for a narrative and Greenleaf's (1997) Servant Leadership Theory. One of Polkinghorne's (1995) criteria, "Participant Meanings and Understandings" includes Vision, Purpose, and Motivation as detailed descriptors. Vision, Purpose, and Motivations are also functional attributes of Greenleaf's (1997) Servant Leadership Theory. These similarities created a natural fit for Greenleaf's (1997) Servant Leadership Theory as the theoretical framework for this study.

Figure 12 represents how Servant Leadership Theory and Polkinghorne's (1995) seven criteria for narrative are both utilized simultaneously in describing why St. Monica's School of Basic Learning for Women developed (see Figure 12).

Figure 12. Servant Leadership Theory Components in Narrative

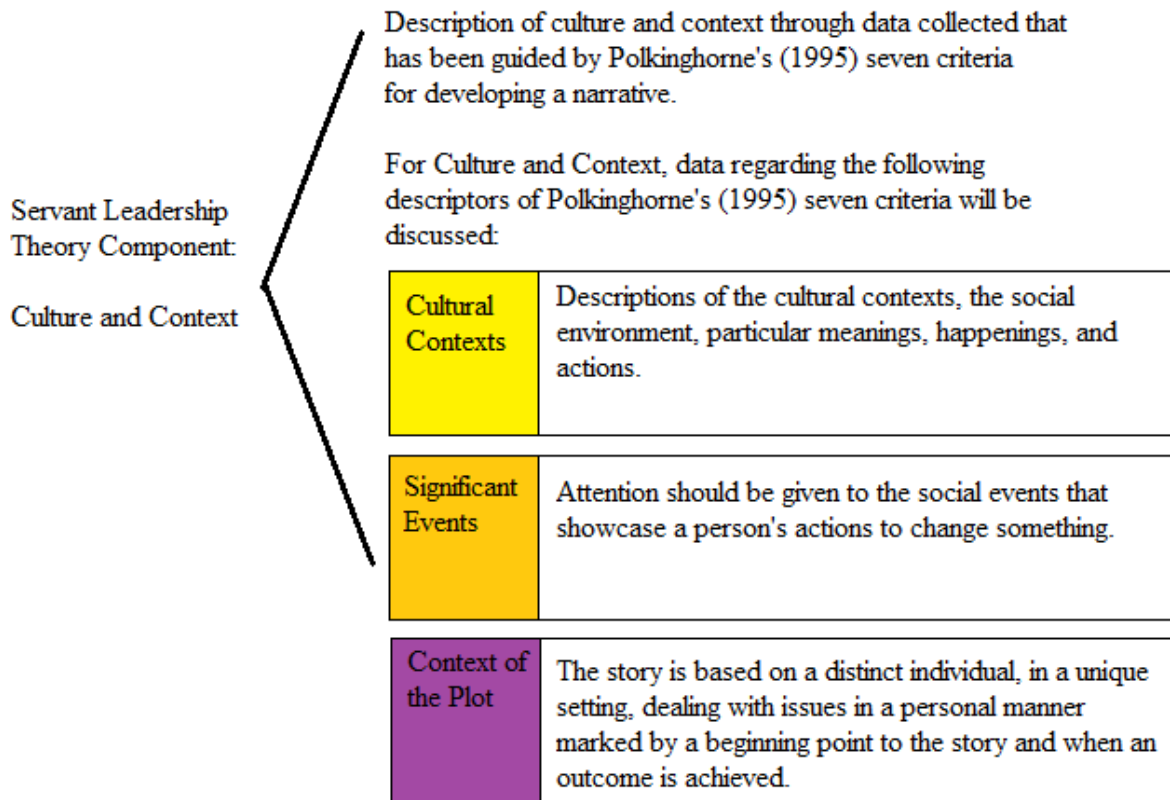


Figure 12. Polkinghorne's (1995) seven criteria of a narrative were used to describe the components of Servant Leadership Theory in the experiences and relationships of the research participants' narratives. Adapted from Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23. And Russell, R. F., & Gregory Stone, A. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, 23(3), 145-157

Figure 13 indicates which functional attributes of Servant Leadership that were used to inform the overarching research question and seek to answer the sub-questions “Why was St. Monica’s School of Basic Learning for Women developed?” and “How was St. Monica’s School of Basic Learning for Women developed?” (see Figure 13).



Figure 13. Servant Leadership Functional Attributes and Research Questions

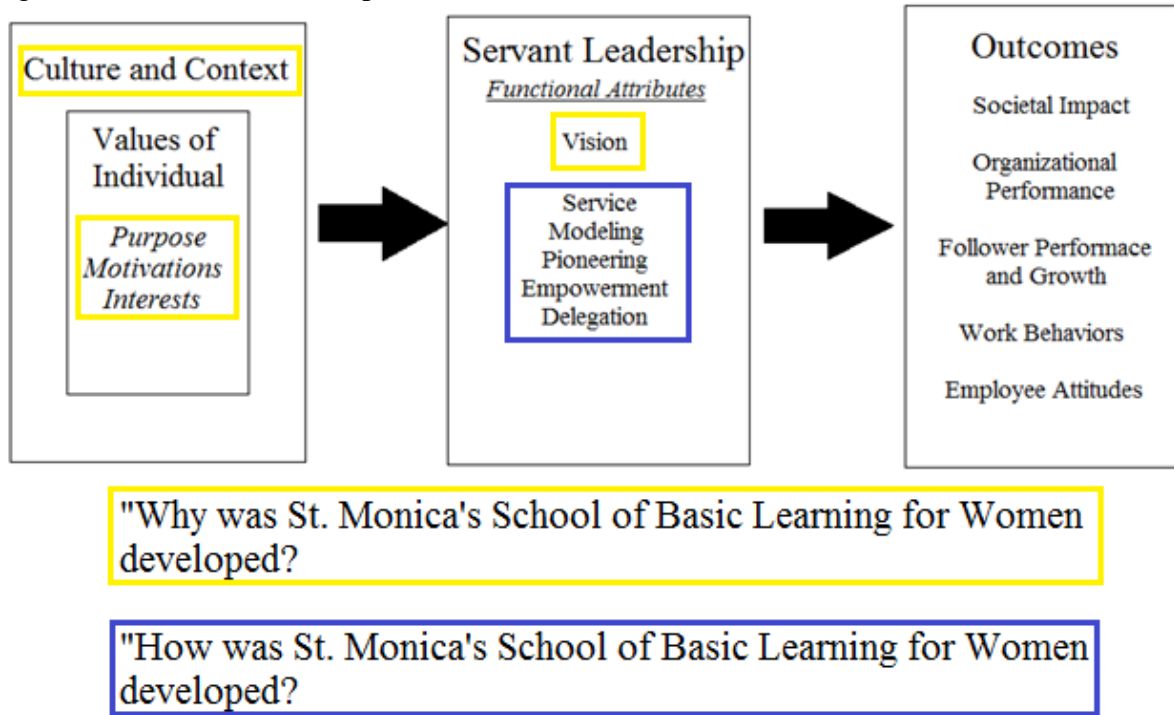


Figure 13. Adapted from Russell, R. F., & Gregory Stone, A. (2002). A review of servant leadership attributes: Developing a practical model. *Leadership & Organization Development Journal*, 23(3), 145-157.

### Trustworthiness

All documents and procedures were provided in compliance with the University of Oklahoma's IRB regulations (see Appendix E). Because this research sought to describe the story of St. Monica's School of Basic Learning for Women through events and actions contributing to its development, it was critical to develop procedures to maintain trustworthiness of the data. Polkinghorne (2005) wrote:

The trustworthiness of the data depends on the integrity and honesty of the research.

Their production process needs to be transparent to the reviewers and to those who would use the findings in their practices. (p. 144)

To further develop the trustworthiness of this research, I followed Merriam and Tisdell's (2016) efforts to, "discuss trustworthiness and rigor in qualitative research with reference to the traditional terminology of validity and reliability" (p. 237). The data collection process detailed the experiences from multiple sources, triangulated through interviews and documentation, and analyzed data to find commonalities using Polkinghorne's (1995) seven criteria for narrative development. Cresswell (2013) suggested enhancing the reliability of a study through audio recording interviews, transcribing each interview for coding, and allowing an external individual to review a subset of data for coding. As suggested by Cresswell (2013), I asked an external individual to review a subset of data to help establish that codes were accurately being used. The external individuals coded data can be seen in Appendix F and then compared to my coded data in Appendix F1. Table 7 showcases the strategies, adapted from Merriam and Tisdell (2016), Polkinghorne (1995, 2007), and Cresswell (2013) to be implemented during this research to address issues of validity and reliability.

**Table 7. Strategies for Validity and Reliability**

Validation Strategy	Implementation in Study
Triangulation	Multiple sources and methods of data collected; interviews, documents, and reflexive journal
Member Checks	Research participants review material covered in interviews in order to make any necessary corrections or clarifications and responses are returned to principal investigator (see Appendices N, O, P, Q, and R).
Adequate Engagement in Data Collection	Developing a narrative that meets Polkinghorne's (1995) seven criteria. See Table 6 for Data Collection Timeline.
Peer Review for Reliability	<p>Continual discussion with dissertation committee regarding the process and amendments of study. Additionally, an individual not acting as a member of the dissertation committee was given a small subset of data. Codes were explained and that individual coded data set to contributed to the trustworthiness of the research and its findings (see Appendix F and F1).</p> <p>Additionally, codes were not reviewed by research participants and collected data was not coded until after participants completed member checking processes.</p>
Audit Trail	Researcher reflective journal provided an open stance to guide interviews and showcase how "data were collected, how categories were derived, and how decisions were made throughout the inquiry" (Merriam & Tisdell, 2016, p. 252) (see Appendix G).
Rich Think Description	Developing a narrative that meets Polkinghorne's (1995) seven criteria.

*Note.* Adapted from Polkinghorne, D. E. (1995). Narrative configuration in qualitative analysis. *International journal of qualitative studies in education*, 8(1), 5-23, Polkinghorne, D. E. (2007). Validity issues in narrative research. *Qualitative Inquiry*. 13 (4), 471-486, and Creswell, J. (2013). *Qualitative inquiry & research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications

### **Validity of Narrative Texts**

Polkinghorne (2007) wrote:

Because interview texts are co-created, interviewers need to guard against simply producing the texts they had expected. By assuming an open listening stance and carefully attending to the unexpected and unusual participant responses, they can assist in

ensuring that the participants own voice is heard and the text is not primarily the interviewers own creation. (p. 482)

The reflection journal I kept acted as a method of triangulation and a member checking process at the conclusion of final interviews with each participant. Examples of triangulation are seen in three research participants describing a similar event. Participants were all asked to recall significant events during the development of St. Monica's School of Basic Learning for Women. Sister Rosemary, Alice, and Dr. Beach all recalled, without any previous reference, the moment when Sister Rosemary spoke at an international conference and mentioned the new collaborative partnership between St. Monica's and The University of Oklahoma.

Creswell (2013) described member checking as "taking data, analyses, interpretations, and conclusions back to the participants so they can judge the accuracy and credibility of the account" (p. 252). Each audio recorded interview, was transcribed and delivered to each participant for confirmations or corrections. Every research participant, except for Sister Assumpta, was able to participate in this member checking process.

Merriam (2016) discussed the importance for qualitative researchers to implement the strategies of "triangulation, peer examination, investigator's position, and the audit trail" (p. 252) to ensure reliability. After triangulation, focus was placed on peer examination and the audit trail. An audit trail, as detailed by Merriam (2016), "is a detailed account of how the study was conducted and how the data were analyzed" (p.253). The interview protocol (see Appendix D) contains information describing the time, date, place, interviewee name, interviewer name, questions guiding interview, and interviewer reflections recorded after interview to inform the

following interview. Additionally, throughout the process of designing this research I included my dissertation committee in decision making processes to establish a system of peer review. in

## CHAPTER FOUR: FINDINGS

### Introduction

It was necessary to find a cohesive way to represent the data collected from four research participants who were never together at the same time. Over the course of the interview process, each of the participant's experiences began to overlap and create an account of the actions and happenings in the development of St. Monica's School of Basic Learning for Women. All individuals included in the story of St. Monica's have been given pseudonyms except for the principle investigator, Adam, and the research participants that gave permission to be identified, which includes; Sister Rosemary, Sister Assumpta, and Dr. Sally Beach.

To maintain a cohesive feel to the stories being told, data has been presented in the form of a conversation shared by participants as they narrated the development of St. Monica's School of Basic Learning for Women. The transcribed text from every interview is not presented in its entirety. According to Wells (2011), stories must be collected, pulled apart, and put together at the same time. "Irrespective of the amount of text displayed, it is important to describe where in the transcription the excerpted material falls" (Wells, 2011, p. 117). Within the following text exact quotes will be denoted within quotation marks.

**Example:** "My role has been really as the person who conceived the idea, as to say, the initiator."

Additionally, the text includes para-phrasings of the research participants' narratives to help guide the conversation and add detail. Para-phrasings are not indicated by quotation marks.

**Example:** When asked to further explain what she meant by the stereotype mentality, Sister described a culture in which women are given second place in the society.

## **PART ONE**

### **Bethany, Lucy, and Norway**

Everyone was gathered in Sister Rosemary's office. Both office windows have metallic roller shutters operated by a manual pulley system. Although one of the shutters did not work, the single open window offered enough breeze to enter the room on such a hot afternoon. Sister Rosemary oversees St. Monica's and is continually busy with all aspects of its daily operations. Such involvement had Sister Rosemary arriving only a few moments later than Sister Assumpta, the assistant director at St. Monica's, Sally a faculty member with the University of Oklahoma's Jeannine Rainbolt College of Education, and Alice an associate dean from OU's college of education. Sister Rosemary tends to be differential, and her demeanor is light, joyful, friendly, but purposeful.

The group exchanged hugs and hellos, happy to be in the presence of each other once again. Sister Rosemary was the starting point of the story and so the following question was posed, "Sister Rosemary, what was your role in the development of St. Monica's School of Basic Learning for Women?"

She responded, "My role has been the person who conceived the idea, as to say, the initiator." She described that her dream has been to create a school to give women who are school dropouts and women who have had no opportunity to continue in their education.

She began to frame the contexts of the women's realities with whom she has spent time. "The women are left aside because they cannot read and write or they do not have the language skills in English in order to give them the opportunity to be employed, to interact with the community, or to play a leadership role in the community. The community is deeply embedded

in the stereotype mentality where women do not normally play a leading role.” When asked to explain what she meant by the stereotype mentality, Sister described a culture in which women were normally treated as second class citizens. The first place is always given to the men and boys. “It goes that way with everything, including education for women. Boys will be preferred to continue in education over girls,” she says. Sister Rosemary summarized the roles women are expected to play within Gulu and surrounding Northern Uganda, “The mentality of this society is that women are supposed to get married and remain in the house and do whatever they can as domestic people. That’s all that women are supposed to do. One of the things that will put women behind is the lack of education.”

Sister connected the status of women to the purpose of St. Monica’s School of Basic Learning for Women. “The purpose of this school is to give women some kind of education that is ongoing. The school would not only provide them education, but would also give them a chance to build confidence in the roles as leaders, a chance to be themselves in their society and to respond to the social need of that community.” Her passion, she says, “is to find a way to give women an opportunity to go way beyond an education. To help them understand that they can get out of the house and play a different role in the society, while not abandoning the house.” She wants women to find ways to combine family, dignity, confidence, with work in the community.

When asked what these new roles may look like, Sister responded, “One of the roles that these women can do is leadership in this society. Although many women have been great leaders, it is difficult for their roles to be recognized because they may fall short in terms of language, confidence in themselves, or respect from others.” Sister explained, “Let’s take the simple example of the local council leadership in the community. It is very difficult for a woman



to take up the role because she cannot read, write, or speak English in a country where everyone is speaking English.”

Sister recalled meeting a young woman in her hometown. “This young girl got pregnant when she was only 17. She was carrying her baby on her back, both looking miserable. Her name was Bethany.” During their first interaction Bethany came and pleaded with her that she had finished her Senior 4 year in school, but could not succeed because she was pregnant.

Bethany said, “Sister, I would like to continue with my studies, but I do not know what do to.”

Sister replied, “Bethany, you have this baby, I want you to continue taking care of this baby, but I am going to take you back to school and we are going to take the baby to an orphanage, so you can continue your study.” The orphanage that Sister spoke of, is in Moyo, a small town 96 miles north of Gulu, near the Uganda-South Sudan border.

Sister explained to Bethany that she would be able to go and meet with her baby every holiday. When the holiday was finished, the baby would go back to the orphanage and Bethany would go back to school. Sister continued, “Bethany was an orphan herself. So I did not want the baby to get stuck with a woman who has no way of taking care of her baby, because she has no education. I didn’t want her to inflict her problems on the child, abandon the child, or to kill the child. So I decided to give them a temporary solution.” Sister pointed out that, within the culture and stereotype mentality that surrounds women, once a girl like Bethany gets pregnant she is totally abandoned. She says, “If you give birth to a child, you are expected to marry the man who you have had a baby with, even if the man is not interested in you. Women are pushed

into marriage because that is what society says you are to do.” Because sister did not want that for Bethany, she explained to her, “You got pregnant and I can see you living by yourself and not being able to take care of the child, so I give you a second choice, a second chance, to go back and study.” But at the same time, sister explains, “The opportunity that I offer was to give the baby temporary care, like foster care.”

“One of the things we realized,” sister explained, “is that in order for mothers and their children to succeed in education, it is better to actually move them from their home, to let them experience a different location. To let them see and experience a totally different mentality from where they have been. When they see the examples of other women, that is quite helpful.” Bethany was thrilled! She could not believe that she was going to receive help. Sister told her, “I am going to see you through, and you will go back to study. Come back with me to Gulu, to Sacred Heart, it is a very good school, and you are going to Senior 2.” Sister emphasized that she placed Bethany in Senior 2, two levels below where she was last in school, in order for her to go back and improve her education. Sister told Bethany, “After you complete Senior 4, you can study whatever you want and your baby will be placed in kindergarten.”

The idea of family education is very important to Sister. “Education must start within the family. A mother or father must be an example, a living example to their children.” When Sister grew up her brothers and sisters were educated, but her parents were not. She remembers hearing her brothers and sisters speaking English and when she started attending school she recalls saying to herself, “Okay I hear that sentence from my sisters and brothers at home. That is a living example for me. If parents are educated, they will bring up children who will be educated. Or if parents have in mind that education is the future for their children and they live

through that, and support their children through that, you will see those children succeed.” Excitedly Sister, added, “Bethany’s baby speaks three languages! She speaks English, she speaks her own local language, and she speaks Madi.”

One of St. Monica’s distinguishing features is that, “We accept both mother and baby while providing the women ongoing education makes us quite unique.” She emphasized the importance of supporting both the mother and their children as individuals and as a whole. “If a woman wants to take a basic learning course at St. Monica’s, she can come every day and still live at home with her children. But, if a woman would like to attend full time, we are able to take the children to the orphanage temporarily and give her that chance.”

Sister Rosemary recalled her initial interactions with Bethany concerning the separation of her and her child. “In the beginning Bethany said, ‘What is going to happen to my child?’ I said to her, ‘Your child will be okay and you will always be given the chance to go and visit your child.’ When the time came to for Bethany to take her child to the orphanage, Sister accompanied her. Upon arriving, Sister Rosemary introduced Bethany to the head of the orphanage. The head of the orphanage said, “Bethany, buy something very little, and send it to your child and she will always remember you.” Sister Rosemary remembered the day Bethany used 5,000 Ugandan Shillings, roughly \$1.25, to buy a pair of plastic sandals and sent them for the baby. The child still tells everyone, “This one has been bought by my mother!” Even though the sandals have become torn, she is still attached to them.” Sister Rosemary said, “It is important for women, while they are separated, that time should always be given for the mother to be reunited with the child. The mother should always give something to remind the child, that they are still together.”

St. Monica's has enrolled more than 50 women, mostly 25 years old and older. According to Sister, "it is important to accept women of all ages, because the biggest problem is women dropping out. There are conflicts and long standing wars in Northern Uganda. There are a good number of women who have been abducted and trained as child soldiers. When they return they always feel that their time for education has already passed. Not only that, they found that there was nobody to support them in going back to study." Sister Rosemary explained that, "Continuing to study, continuing to learn how to read and write, makes a person free. It actually liberates the women so they can make decisions for themselves."

Sister moved to another example concerning the importance of freedom. "Right now there is a woman in school who had been in captivity for 20 years, Lucy. Lucy had been living in fear like a prisoner, she had no dignity. She felt that everyone was looking at her and judging her. After coming to St. Monica's, she is a different person. Lucy regained her confidence and began to flourish. "There are a good number of women who have dropped out of school because of the conflict. Many women think that their time for education has gone by, so we must put into their mind that education is an ongoing process and there is no age limit. There is no time education should end."

Is there an event when you decided to start a school for women like Lucy and Bethany? Sister replied, "You know I have spoken in many places and people ask me about what I do. I tell them stories about women who have been abducted, trained as child soldiers, and who have suffered. And it occurred to me that I want to let them tell their own stories one day. I want to help them get out of their closet and tell the world about their lives." Sister paused for a brief moment and said, "It is all about giving women education for liberation."

Education to bring dignity.” She continued, “I went to Norway to speak and met a woman that had been raped. She actually came out telling her story in a very powerful way. She said that it is very important for women to speak about what is going on in their lives.” Sister thought to herself, “If this woman was not educated, she would not have been standing there telling her story to the public with confidence.” She compared the speaker to the women she knew and decided, “My women need this kind of voice and they can get it through education.”

## **PART TWO**

### **“You can’t tell her no!”**

Alice, the Associate Dean from The University of Oklahoma’s (OU) Jeannine Rainbolt College of Education, began to discuss how OU and St. Monica’s started working together. “When I first became involved, Reggie from Pros for Africa, had been talking to people around campus about some broad-based support for Sister Rosemary.” Alice continued, “He was working with the College of International Studies to hold a meeting to talk about what’s going on in Gulu and possibilities for collaboration. As an Associate Dean, I represented the College of Education.” Education joined an interdisciplinary team of members from law, service learning, and business. “We started talking about possibilities and putting together a few different ideas of supports we could provide, given the known needs of Saint Monica’s.” The first ideas that came from initial meetings included clean reliable water, a reliable revenue stream, and getting tailoring contracts. “There was also talk of the cooking school which was already up and running. They were building a restaurant, so there was talk about how the restaurant would be a revenue stream.” However, the ideas for the project began to grow quickly.

“We talked about how we would start by having small interdisciplinary teams of students go to St. Monica’s for a few weeks in the summer.” She detailed how each of the colleges would send three or four representatives over at the same time. “Everybody would be involved in the interdisciplinary work. There would be times when students from different colleges would be leading because they would have the expertise and everybody else would work together. So if we were working on water projects, the engineering people would lead and everybody else would have a shovel to help with what needed to be done. If we were working on education, the education students would take the lead and others would be there to learn to see how to properly tutor adult learners.” She continued, “So that’s how we saw it in the beginning. A group of six or seven of us went over to Gulu to become familiar with St. Monica’s, talk in more detail about what could be done, and look at the accommodations to get a better idea of what we would be encouraging students to get involved in.”

As an experienced traveler who had been to Thailand, China, Japan, and places in Western and Eastern Europe, Alice recalled her initial experiences and feelings about her first trip to Gulu, Uganda. “I wasn’t shocked by the state of the airport or the state of the roads. It was just knowing about the conflict in the general that made me uneasy.” She continued, “You arrive in Kampala late at night. We met a couple of people who have some vans that weren’t in great shape and drove us to a convent where we stayed overnight.” Despite her initial reservations, she said, “Everything was absolutely fine. We felt very well taken care of, but it was just a very different experience because of the history of the violence in the area.” After arriving on April 9<sup>th</sup>, 2015 and following a very long van ride from Kampala to Gulu the next morning, she reminisced about the first moments in which she arrived at St. Monica’s. “Oh, it’s beautiful. Everything is nicely painted, everything is nicely landscaped, the gardens are

immaculate, everything is well-lit, you know it's just like you enter into this oasis (see Figure 14) Gulu itself is just big, bustling, and very interesting.”

“So there in the beginning,” she says, “it was our people plus Sister Rosemary and a couple of the other sisters who she wanted to help grow out the school in particular.” She recalled the first of many meetings that were scheduled for the week. “We had a day of meetings with some educational faculty at Gulu University. We talked about what we did in our units, and what they did in their units, and if there were possibilities for working together, and that was a lot of meet and greets and big idea talk.”

Figure 14. The Grounds at St. Monica's.



*Figure 14.* This picture provides an example of the well-kept grounds at St. Monica's in Gulu, Uganda.

After talk of potential opportunities for collaboration with Gulu University, the team returned to St. Monica's. The social entrepreneurship team was meeting with local clothing stores for potential business possibilities, and the engineering and architecture people met with local utility officials. But for the representative College of Education, she recalls that their agenda was not as clear until after the first real sit down discussion with Sister Rosemary.

When Sister Rosemary was asked "What do you need?", she replied, "I want a school for adults." Alice recalled, "The whole idea of the school was hatched while we were on site." When asked about the meeting, Alice responded, "Well Sister Rosemary is very charismatic. She's very smart and she is extremely self-assured. She has the moral high ground and is a force to be reckoned with. It's hard to say 'I am too busy.' You can't tell her no!"

Sister Rosemary recalled when she shared her ideas with the people from the OU College of Education that, "Maybe they did not want to start immediately. But, for me this was something that was very urgent, I needed it to happen, but I didn't know how." Alice mentioned some of the goals and topics of early discussions. "When would the school term run? What is the time of day that women would be most available? What is the appropriate length of a school day? Could students be expected to do homework?" She continued, "That's when we also talked about the idea of focusing on women as mothers when preparing the curriculum."

She continued, "Because I had brainstormed with Sister Rosemary, in my mind I had what needed to be done, and how we could plug education students in. That's how we would be a part of this international project." Alice discussed this with Sister Rosemary, "We have the people to do this, we have the expertise, but we have to better understand how big this is and I



need to spend more time thinking about it.” She recalled Sister saying, “I can’t wait to see more about the school and what we are going to do.”

Sister said, while laughing, “I went to speak at the Women in the World conference the following week and I started bragging about our partnership. I told everyone, ‘I totally believe that we are going to start the School of Basic Learning for Women and the professors at OU are helping me and they are going to work on the curriculum.’ Also laughing, Alice said, “Literally the week after we left Uganda, Sister was at the Women of the World Conference, and she mentioned OU in her message!” She recalled Sister saying, “I have been speaking with OU and they are going to open an adult basic education program at St. Monica’s!” and I thought, “Oh, she called us out by name! I had not even talked to the Dean of the College of Education yet!”

When asked about Sister Rosemary’s announcement, Alice responded, “Terrifying and exhilarating at the same time!” She continued, “This was happening when state and higher education level budgets were cut and it was just one set of bad news after another. Generally, people feel unappreciated, taken advantage of, and are not adequately compensated. People were pretty grouchy.” She compared the situation within the college of education to other programs ran research teams with ease using ample funding and many available graduate students. “I had a good idea of the size of the undertaking that we were about to be a part of and I could see that I had absolutely no authority to say yes to this project that was so huge and expensive with no visible funding stream.”

Alice reflected on her return to Oklahoma and the process of relaying her experiences to the dean of the College of Education. “He wants to be supportive, he wants to be a team player, and he wants to be involved when it’s appropriate.” She explained that from her perspective, “as

educators when we see a need, we like to fill it.” She continued, “So I just briefed him about what happened at the meetings, and he said, ‘Oh! That sounds great, let’s see what we can do.’

“I brought Sally in immediately,” said Alice. “We kind of knew the expertise and the size of the team that we needed.” She continued, “I’m not a curriculum person. Sally’s a curriculum expert and she has international expertise so that was the obvious thing to do. The dean put some resources behind it and Sally volunteered to head the team.” She paused, “We were able to find the few people who are crazy enough to think that this was a great opportunity and everyone was very committed.” She recalled thinking, “You know that this is making a real material difference in lives of these women. Wouldn’t it be awesome if we could pull this off?!”

### **PART THREE**

#### **Meeting Sister**

Dr. Sally Beach, a professor at The University of Oklahoma’s Jeannine Rainbolt College of Education, began sharing her experiences. “I was the faculty person who was approached by the Associate Dean after her meeting with sister Rosemary.” Dr. Sally Beach continued, “I think it was originally meant to be a consultant job on how to go about doing what Sister Rosemary wanted, which was creating a school, and I ended up being the person in charge from the college of education.” Sally explained that the initial decision-making process regarding aspects of the school required renegotiating. Alice added, “The thing about putting the school together was that education was really kind of working on our own from the very beginning. Step one was to get the national curriculum for the primary leaving school exam. Then we could think about a

way to write an adult basic education curriculum that aligned with the Ugandan national curriculum and be meaningful for adult learners.”

The problem was, as Alice confirmed, that work had to be done without paying additional salaries to faculty members. “It was a lot to figure out. Sally still had to do all of her other duties as a professor” she explained. Sally recalled saying, “Frankly, I can’t do this by myself, and we can’t hand this to undergraduates who don’t have an understanding of the international context and are only just learning how to write lesson plans. So there was a conversation about how we could get some graduate students to mentor the undergraduates.”

Alice explained, “we started to envision the structure where Sally would be the central command and underneath her would be two doctoral students, one in mathematics and one in literacy” explained Alice. She continued, “Those doctoral students could each lead a team of master students who had content expertise in language arts, mathematics, science, and social studies. Those teams would then develop curriculum that met the standards of the Ugandan national curriculum.”

Sally agreed, “If this was to be grounded in inquiry-based learning and active teaching and learning strategies, you have to do professional development and there has to be something for the teachers. We also have to look at how to ground the work in the Ugandan curriculum and it cannot be something that we bring in. It has to be something that is coming from there. We have to look at the curriculum and we have to create curriculum that works for adults.”

Alice furthered this idea, “All of these materials would be taking advantage of what is going on at St. Monica’s. So if we’re going to be doing science, we would do science in the

garden and if we're doing math, we're doing math for business. Everything had meaning within the contexts of the lives of the women."

Alice stressed, "Throughout the curriculum development, we continually touched base with Sister Rosemary and the other sisters, to discuss curriculum ideas. We wanted to make sure we were culturally sensitive and culturally appropriate. Sally really took the lead from day one, saying we are not there to fix them. We have the expertise, but our expertise has to be woven into the local context for this to be sustaining." Before anyone went to Uganda, everyone had to be involved in readings concerning Uganda. It was necessary to learn about the history of Uganda, particularly the recent history. "They need to know about cultural norms, expectations, and they need to know about the problems of colonization to be able to really get in touch with why and how we are going to do this," said Alice.

Sally said, "The purpose was multi-fold. The way I wrote the project goals in August 2015 (see Appendix H), was to develop an adult literacy and primary education program for girls and women whose lives had been interrupted. It would be taught by teachers who understand learner-centered constructivist classrooms. That was the purpose of the project. There were six key tasks that were part of that project. Units based in the curriculum integrated across disciplines adapted to be appropriate for adolescents and adults. Guidebooks for teacher resources for in-country staff that are culturally appropriate implementation in constructivist classrooms. Teacher professional development programs that would support active teaching methods in literacy and numeracy, social science, and natural sciences, and are culturally appropriate and build on the backgrounds of the women. An online mentoring program for the teachers concerning formal assessments and create plans for culturally and age-appropriate

materials.” Sally remembered taking that list to the dean and associate dean of the college of education and saying, “If you want to make this work, this is what you have to do.”

“So that was when the dean said he could come up with a position paying someone for 10 hours a week of work to help with curriculum” Sally recalled. It just so happened that at that time Sally had just lost a graduate student off of a presidential professorship which accounted for an additional 20 hours. She suggested to the dean, “You’re already paying for that 20 hours...” He agreed to continue supporting Sally with 30 hours a week worth of graduate students. Soon after, Alice received materials for a Ugandan primary curriculum from a defunct NGO that we had a previous contact through. However, as Sally articulated, “The curriculum was smashed into three years for adults. The group was called Echo Bravo, and we think she got a copy from a guy hoping he would get paid for the work. After she let him know that we had no money, she never heard from him again.” She continued, “We are kind of lucky that we got that because we started looking for additional Ugandan curriculum, but there isn’t anything online.” Their luck continued, “I was at the Pan African Reading for All Conference in South Africa. I met someone who worked in Uganda for a foundation, and I mentioned to her that we were starting to do some work in Uganda and could I contact her to get the Ugandan Curriculum. She said yes.” Sally continued, “She started to send me scanned pages and told me that most of these were going to be 200 pages long. So I asked her to just give me the table of contents that go with each grade level instead.”

At this point Sally had two graduate students working for her. She illustrated the process of working with her new team and their newly found materials. “We’re going to take the Echo Bravo curriculum, and sit down and look across the science and social studies concepts for main

themes that we could find to create units that could be integrated with English and math.” Sally detailed how the team worked to take the curriculum and sequence the material for a three-year program with each year having three terms. Sally said, “That’s where we created the spiral curriculum that we ended up with. We printed off everything and cut it up into pieces and placed it on all of the tables in a room and sat down to find out what was going to be in year one, year two, and year three based on themes.” The goal was to have something prepared for Sister Rosemary while she was in Oklahoma during October of 2015, preparing for an upcoming gala supporting St. Monica’s scheduled for February of 2016.

Until this point, Sally had not met Sister Rosemary. Alice was still meeting with the original interdisciplinary team, consisting of representatives from various OU colleges, and acting as the go-between with Sister Rosemary and the college of education. Sally recalled saying, “If I’m the one who’s going to be working for the school I need to be the one who’s talking and working on the interdisciplinary team.” In response to Sister’s upcoming arrival in October, Sally said, “I need an hour with her. I have critical questions to ask her before I can move forward with any of this.” Alice was able to set up an hour-long meeting with Sister Rosemary. Before Sally could continue Sister Rosemary laughed, “Thank God Sally really insisted!”

It was during that first meeting that Sally gave Sister Rosemary her goals based on previous conversations she had had with Alice. “I basically bulleted each of the tasks and told her what I was aiming for and why I was doing it” Sally said. “I came up with the following list of questions.”

1. What ages are the young women that we are going to be working with?
2. Do they speak English?
3. Do they have multiple mother tongues?
4. Do they have children?
5. Have they had any education?
6. Are they getting any education now?
7. Who would be teaching the classes?
8. How many teachers?
9. What was their teaching experiences?
10. How many students might there be?
11. What types of materials do you have?
12. What other experiences to mathematics do they generally have?

Sally and Sister Rosemary covered all of the questions. Sister detailed the ages of the women and how most of them were going to come in with children that were also in school. Some of the women may have had some educational experiences and knew basic reading and writing. Sister Rosemary was also going to hire teachers that would have primary teacher training and she expected there would be around 80 women wanting to attend. Sally mentioned that she had worked in Kenya and Sister was happy to know this was not her first time in Africa. Sally mentioned how she wanted to create curricular units, guidebooks for teachers with implementation strategies, professional development programs, mentoring programs for assessment strategies, and materials with suggested timelines. After covering these topics, Sister said, “This is what I want and you are the person to do it.”

Sally mentioned how they were having trouble getting the Ugandan curriculum and didn’t know much about the primary leaving exam, the required national exam that students take to move from primary to secondary school. Sally said, “And that’s when Sister Rosemary starting talking about Sister Meredith at Redeemer School in Atiak and how well they do on the leaving exams. Also, she was pretty sure that they had copies of things from previous years.” Sally continued, “So she called Sister Meredith up right then!” Sitting right there in the

middle of the meeting at 10 in the morning (which would have been 5PM Uganda time) and put Sister Meredith on speaker phone.” Sally remembered Sister saying, “We’re going to have to drag her into the 21st century because she doesn’t like to email!” Sally said, “So she calls her right then and there and asks Sister Meredith for copies and two days later we had the primary leaving exam!”

After discussing the action plan and various other topics, Sally remembered asking Sister, “What time do you want us to start?” Sister replied, “When the new term starts.” Uganda was holding elections during 2016 and as a result, the next school term would be pushed back and start in late February, giving Sally and the team just a few months, from October 2015 to February 2016, to prepare the adult primary education program. Sally told Sister, “No way, we can’t.” Sally explained to Sister that before the program could begin, she needed to work together with the teachers who would be involved with the school in Uganda. Additionally, screening assessments would need to be created for the women who would be attending the school. Sally said, “I have to know the people who are teaching because they’re the ones that will be on the ground and I can’t just tell them what to do. We need to work together. I need to know who they are and what they want. I can’t provide a professional development program without knowing what they know, what they want out of me, what they think is important, and what needs to be done. Otherwise, I am just going to perpetuate colonialism and that is not what I want to do.”

Sally continued, “So I couldn’t do anything without knowing what the women knew. It had become clear that we needed to create assessments based on the women’s’ age range and amount of education.” Sister agreed to the idea of the assessments and it was suggested that Sally



and the Ugandan teachers needed to contact each other. Sister helped set up a time for a Skype meeting in November 2015, between Sally and the individuals who would be working with the adult primary education program at St. Monica's.

Sister Rosemary reflected on her initial interactions with Sally. "I realize that people have great potential. There are people who are well prepared within their fields. For me, I can be a visionary, but I cannot be the implementer of something that I do not know how to do. I've learned over time that delegating ideas to others, including people in my dreams, and walking together with them is so enriching" explained Sister.

Sally replied, "When I finished talking to Sister Rosemary, I understood why Alice had said yes to doing this because I haven't been able to say no to Sister since."

## **PART FOUR**

### **"I've lost everyone..."**

"This is one of the first projects in which I've actually been the lead person. In other projects I've participated in, I was one of two main people, and worked with faculty members from other institutions. So it was different from being a collaborator as opposed to being the team leader." Sally continued, "So I was trying to figure out how this was going to work." Regarding the dynamics of the individuals working together, Dr added, "As educators, when we see a need we like to fill it. People self-select into majors, people self-select into careers, so I think given this amazing opportunity that people were really excited about the possibilities." However, Sally would contend that, from her perspective as team leader, excitement isn't always enough.

“After Sister left, it became clear that the two people working for me were not going to work out,” said Sally. She continued to detail that the initial challenges of overcoming the lack of availability of resources were proving to be too much for the grad students to handle. The process of creating assessments for adults that assessed entry level numeracy was difficult because there are were no available resources that could be modified or used. Sally also mentioned that in order to write the curriculum for adult women, most of it would have to be created from scratch.

The first Skype meeting with staff and faculty in Uganda was on November 19<sup>th</sup>, 2015. Sally recalled their first meeting. “I introduced myself, and Sister Dorothy, Gregg, Jeffery, and Rita Joe were on the other end.” Sally detailed the backgrounds of each individual. She mentioned that Gregg had been a business education teacher, Jeffery had a secondary teaching certificate for religious studies and geography, and Rita Joe who really had not had any teacher training at all. She continued, “Sister Dorothy was working in Atiak and was not going to be a part of the program.” As Sally described, the conversation focused on the importance of active teaching and learning, in which the teacher and the students move from the known to the unknown, while creating an interactive space where everyone is actively involved and importance is placed on the individual (see Figure 15). Sally referred to her notes regarding the questions she had planned for the meeting (see Appendix I).

Figure 15. November 19<sup>th</sup> Skype Conversation

Skype Conversation Nov. 19th 2015 (Sally, Sr. Dorothy, Gregg, Jeffery, and Rita Joe)
<p>Introductions from everyone</p> <ol style="list-style-type: none"><li>1. Tell us a little about your educational teaching background as a way of introducing yourselves.</li><li>2. What do you know about active teaching and learning?</li><li>3. What kinds of things would you like us to include in the refresher course that we are putting together?</li><li>4. What do you think are your strengths as teachers?</li><li>5. Have you experienced teaching people who are learning to read? Basic math concepts. English as a second language?</li><li>6. How many students will there be?</li><li>7. Will there be any kinds of course books available? Or what materials might already be available.</li><li>8. What type of facility will the school be in?</li><li>9. What are the ages of the women?</li><li>10. Do any of them speak English? What are their mother tongues?</li><li>11. Do any of these young women have children/</li><li>12. What ages?</li><li>13. Are they being provided any sort of education?</li><li>14. Who would be teaching the classes?</li><li>15. How many teachers will there be?</li><li>16. What is their training experience?</li></ol>

Figure 15. November 19<sup>th</sup> Skype conversation topics to be discussed.

Sally recalled her initial question, “What should we know that would help us understand the cultural contexts of the students?” She continued, “The teachers talked about the problems of poverty, being traumatized, that the students had no schooling, and that they would be speaking the Acholi language. They also talked about understanding their psychosocial well-being. They mentioned the local resources, and that it would be easy to gain simpler materials like paper notebooks, chalkboards, and flip charts.” Sally mentioned that, “Sister Rosemary had also

started recruiting refugees from The Democratic Republic of the Congo and that she thought there would be 40 to 50 people who would be there at the start.”

At that time Sister Assumpta recalled her experiences with the initial recruitment processes. “I can remember when we first met a group of women who came from The Democratic Republic of the Congo. They were selling beautiful Congolese fabrics. Some were selling bread they had baked. Some were even selling washing soap. They usually move around with their items to sell.” Sister Assumpta continued, “We were unable to communicate very well with them. They spoke Swahili, and I speak very little of that language. Sister Rosemary was able to speak with them through the local language. When we suggested the possibility of learning how to read and write, they responded positively. From that time, I felt excited to support these women in continuing in their education.”

Meanwhile, after the first successful meeting between Sally and the teachers in Uganda, the graduate students were experiencing their own personal struggle outside of the project. By December 10th of 2015, just two months after Sally and Sister Rosemary had met for the first time, the two graduate left the project. Sally went to her department chair and said, “Okay, I have lost everyone now and I need some help.” The department chair sent messages to various faculty members about the need for curriculum specialists.

By December 15th, two new individuals, Laura a post-doctoral fellow with a background in literacy and Jenny who was a doctoral candidate with a background in mathematics, were approached about joining the team. “I had Jenny in class at that point, and I think Jenny was looking for a way to get out of what she was doing. She was willing to do this,” explained Sally. She continued, “Jenny started the first of January and Laura began immediately after that.

It was then that I started pushing for other curriculum specialists.” Sally described that two more doctoral students, Alexis and myself, joined the team. Alexis had a background in Social Studies, while I had a background in Science.

With the new team, Sally replayed her second face-to-face meeting with Sister Rosemary. “Sister Rosemary was here again for the Gala in January. When I introduced myself to her, she immediately recognized who I was and that I was going to be working with the school. By the time we had that meeting, it was apparent Sister Rosemary was going to make this work.” Sally referred to the questions that she and Sister Rosemary discussed on January 28th 2016 (see Appendix J) are represented in Figure 16.

Figure 16. January 28<sup>th</sup> Topics for Discussion

Topics of Discussion January 28th, 2016 (Sister Rosemary and Sally)
<ol style="list-style-type: none"><li>1. Are course books available.</li><li>2. Student recruitment: How many will be available in March for assessment?</li><li>3. Are they from Gulu?</li><li>4. Where will school be? How many hours per day? Start and Stop times?</li><li>5. Do you have community partners?</li><li>6. Plans for March visit?</li><li>7. Who will be teaching? What do they teach?</li></ol>

Figure 16. January 28<sup>th</sup> Topics for discussion between Sister Rosemary and Sally.

“Instead of coming in and saying ‘This is what it is going to be like,’ I asked questions that focused on a school that would be a culturally appropriate support for the women. I feel like she had confidence in me. I was very careful, even in just asking questions about simple things like

how long lessons are, what it was they needed, finding help with translations, and basically setting the relationship that this was not going to be a one-shot visit.”

During the conversation between Sally and Sister Rosemary, Sister mentioned that potentially 40-50 women would be present for the March assessment and that the school could be held in the bottle huts in the banana village (see Figure 17). She was also thinking that the school could run from 4 PM to 7 PM for 5 days a week. Sister Rosemary mentioned that none of the teachers had ever taught early literacy and numeracy. “We started talking about school structure, lesson length, and Sister Rosemary suggested that we have each of the teachers working for St. Monica’s present a lesson, so we could see what was going on,” Sally continued. As the conversation came to a close, they discussed the upcoming trip to visit St. Monica’s that Sally and her newly formed team would be taking in March of 2016.

Sally also set up a skype conversation between Sister Rosemary, herself, the teachers in Uganda, and the new team on February 9th. 2016. Because as Sally mentioned, “We had gotten the okay from the dean to take the leadership team in March and we worked to create a rough schedule of what we would do on our first trip.” Sally presented the following email she wrote to Sister Rosemary (see Appendix K) and is represented in Figure 18.

Figure 17. Bottle Hut at St. Monica's



*Figure 17.* This image provides an example of a “Bottle Hut” that is made from filling empty water bottles with sand at St. Monica’s.

Figure 18. Email To Sister Rosemary From Sally on February 1, 2016

Dear Sister Rosemary,

It was so great to be able to talk with you last week at OU about the school and our upcoming visit in March. I hope that your time in Washington D.C. is fruitful.

1. We will skype with you and the teachers for the school at St. Monica's on Feb. 9th at 6PM Gulu time (9 am Oklahoma time). Topics of conversation: introduction of my new team, discussion of how we have begun to organize the curriculum with feedback, discussion of school supplies, their ideas on school structure, lesson length, use of mother tongue along with English for instruction in concepts, and input on our ideas for the March visit, including being prepared to present a lesson.
2. Here is a rough schedule of our time with you in March:

March 10: Arrive in Entebbe

March 12: Arrive in Gulu at St. Monica's

March 13: Time with the teachers to get to know each other as well as learn about St. Monica's.

March 14: Work on Assessments

March 15-16: Assess potential students and work together to make sure we have an understanding of their strengths and needs.

March 17: Visit Sr. Mary's school in Atiak

March 18: Work together with teachers on teaching strategies.

March 19: Return to Entebbe to fly back to Oklahoma.

Fly safely home. I'm looking forward to our conversation next week and to seeing you in Gulu.

Warmly,

Sally Beach

*Figure 18. Email to Sister Rosemary from Sally detailing the proposed schedule and agenda items for the upcoming 2016 spring break trip.*



Sally said, “Let’s say we’re looking at January and February. The challenges were getting stuff done in a timely manner and ready to take with us before our trip in March. This means getting the assessment notebooks put together so that we would have enough for the first round of assessments, getting the teacher resource book formatted, and first draft copies made to take with us for the teachers to look at. There was a lot to be done before spring break.” The team going to St. Monica’s over spring break consisted of Laura, Jenny, Alexis, Adam, and Sally.

Sally detailed that each individual was working on various parts of the plan before the trip. “We started working on creating the literacy screening by downloading books out of the African Story Book Project. I gave everything to Jenny, the math specialist, and said ‘do with this what you think needs to be done,’ and so she edited and rewrote some of the sections. At that point Jenny had looked at the math screening assessment, ditched it, and rewrote the assessment. Alexis and Adam starting writing the social studies and science sections based on the teachers’ needs and what the active and learning methods that went along with those concepts.”

An upcoming Skype conversation was scheduled and included Sister Rosemary, the Ugandan teachers, Sally and the newly formed team. Sally started he skype conversation by introducing the new Oklahoma team and the reintroduction of the Gulu teachers. Discussion centered on the curriculum organization and created a list of possible supplies for the students and the school. Sally recalled, “We started to talk about school structure, lesson length, and we kind of laid out the dates for when we were going to go.” The conversation included when the OU team would be getting into Gulu, what they would do during their very first meeting with everyone, and what would happen on the day the teachers would present their 10-15 minute

lessons on a topic of their choice. This was, as Sally emphasized, “so we could learn about how lessons in Uganda are given and presentation skills and teaching skills in a way to help us find what might be and not be needed.” Finally, the entire team planned the trip to Sister Meredith’s school in Atiak. “So we covered quite a bit,” said Sally.

Sally recalled the process of developing the relationships within the newly created team. “We were all trying to figure out how to work together. Adam and Alexis were in my class at the time, Jenny had been, and Laura I kind of sort of knew, but not very well because she was in a post doc situation. I wanted to negotiate a team where I wasn’t the boss. Although, I was the team leader, I valued the expertise that everyone had.”

“Sister was feeling her way with us, but I think by the second time we met, she knew I was serious because I had been emailing her and working to set up Skype conversations.” Sally said, “I think she was still trying to figure out how much of this new partnership was going to work and continue to be sustainable. Although OU medical teams had created sustainable projects and relationships with St. Monica’s, here we were, a new group of people trying to create something new to support Sister Rosemary and her vision. By the time we arrived in Uganda during Spring break, she knew that I was going to work towards making this sustainable. Especially when she saw the materials we had created and the amount of thought put into their development.”

As the team prepared for the first trip to St. Monica’s in a few weeks, Sally revealed her feelings about the initial visit. “We knew we were coming into an area that had been colonized and recently become independent. Relationship building needed to start by us saying, ‘We are not here to tell you what to do. You can tell us so much. We want to learn from you to better

understand who you are and what this project can be. We have to be one big team if this is going to work. We can't be a team where one has more than the other. We are equally in this together. We all have things to bring to this conversation. This your country, your culture, you know what is needed, you know these women. We are here to provide you support and help you create what you think it needs to be.'

Sister Rosemary added, "I think we should all first come to know the culture and its mentality. So far this has worked very well. The people from OU did not come here to study and understand the mentality and how things worked. They came to understand how the education system worked. That was something that I appreciated very much."

## **PART FIVE**

### **St. Monica's School of Basic Learning for Women**

"When we arrived at the airport we were surprised because Sister Rosemary was there waiting. We did not know she would be there!" Sally explained. "She came in and sat down with us at the airport. It turned out that the rest of the interdisciplinary team had gotten in the night before us and she wanted to wait for us. Sister took us to our accommodations to join the rest of the interdisciplinary team." This included students and faculty members from the OU law school, medical school, and a group working on a water project.

Sally said, "So we spent the next day in Kampala, which was fine for us, because we wanted to go buy a set of course books so that we could have a copy of something that would help us with the curriculum. If nothing else, we could at least see what was available. Sister

Rosemary had a driver take us to the bookstore and her niece Hope went with us. During that time the law group had a meeting at the Embassy.” Sally continued, “We just wandered up and down the aisles of the store and pulled books and ended up spending half a million Ugandan shillings. Which came out to roughly \$170. We were having to pool our money to pay for books covering grades one through seven, in each content area, plus some extras as well.” Following purchasing books, the education team rejoined with the law group for a day long drive, in terrible traffic, from Kampala to Gulu. Sally said, “But before we left we all sat down together and had a conversation about how we wanted to make this a team thing.” Sally continued, “We did not get in to Gulu until Saturday afternoon around 4:00 PM or 5:00PM, where we met the rest of the sisters just in time for dinner.”

“When we were first starting” said Sister Assumpta, “I personally felt that I was going to learn something new. I knew some people from the outside that were coming, like Dr. Sally, who expressed a lot of interest in trying to develop this program and see that it worked out well.” Sister Assumpta described her role regarding the adult primary education program. “My role is more focused on supervising and supporting the teachers. I also attend meetings where I can give my ideas and suggestions in line with what needs to be done. But, I don’t teach directly.” She recalled how she initially became involved, “Personally, I was waiting. I wanted the part of connecting everyone. Even though Sister Rosemary mentioned my name for this, I would have done it without anyone telling me to.”

After she and the rest of the interdisciplinary team arrived, Sally recalled the process of preparing for the meeting between the Ugandan team that would be working on the ground and the visiting team from OU. “Sister Assumpta was helping us prepare, finding chairs, and finding

a space for us to meet, which happened to be underneath a large mango tree outside of where we were staying” (see Figure 19). Before the meeting the following day, Sally sought the guidance of two interdisciplinary team members to help structure the flow of the meeting. Sally mentioned that this they were “very good about the listening piece and the understanding colonial aspects of working in international contexts”.

Figure 19. Mango Tree at St. Monica’s



*Figure 19.* This image provides a view near the mango tree that was used as an outdoor meeting area.

“As people arrived at the meeting, we introduced ourselves and tried to intersperse the interdisciplinary team with Ugandan nationals.” In attendance was, Sister Assumpta, Jeffery, Gregg, Rita Joe, Adam, Laura, Jenny, Alexis, Sally, and the two outside members from the interdisciplinary team. The OU education team had created specific questions based on a previous Skype conversation to help initiate the relationship building process. Sally recalled, “What we did at that first meeting with teachers is basically say, ‘We are here to learn from you

and we are not here to tell you what to do.’ So we set up the meeting to reinforce the fact that everybody is here to support and find out who you are, what you want, and how we can help.”

Sally started the meeting with introductions and asked everyone how they came to be a part of this project and why they wanted to participate. “Across the board everyone’s goals were to listen and learn from each other. To create a team.” Sally explained that following the initial introductions, questions, and responses, the OU team had requested an Acholi language lesson from the Ugandan nationals. “We wanted to learn from them. We were frantically trying to write things down, and constantly mispronouncing everything.” She presented her notes from that lesson (see Figure 20). Sally mentioned that everything was in draft form and asked for feedback from the Ugandan nationals regarding the workability of the materials.

Sister Assumpta reflected on her feelings towards the contribution made by the OU team. “In terms of the contribution, I personally felt happy. Because what was actually designed by these people outside, we could not have done it by ourselves. I think that it takes a lot of time to sit and try and to analyze a way to introduce grownups to reading and writing. Sometimes we may think it is easier to deal with grownups, but sometimes you may find that it is easier to train a little child.” Sister Assumpta continued, “Having a team set a side who has interest in this program, matters to me. As much as I was involved, I didn’t feel that I had a heavy burden added to my day to day. I felt that someone else was working and struggling to put materials in place to share with us. So it became easier for me to participate.

Figure 20. Acholi Language Lesson

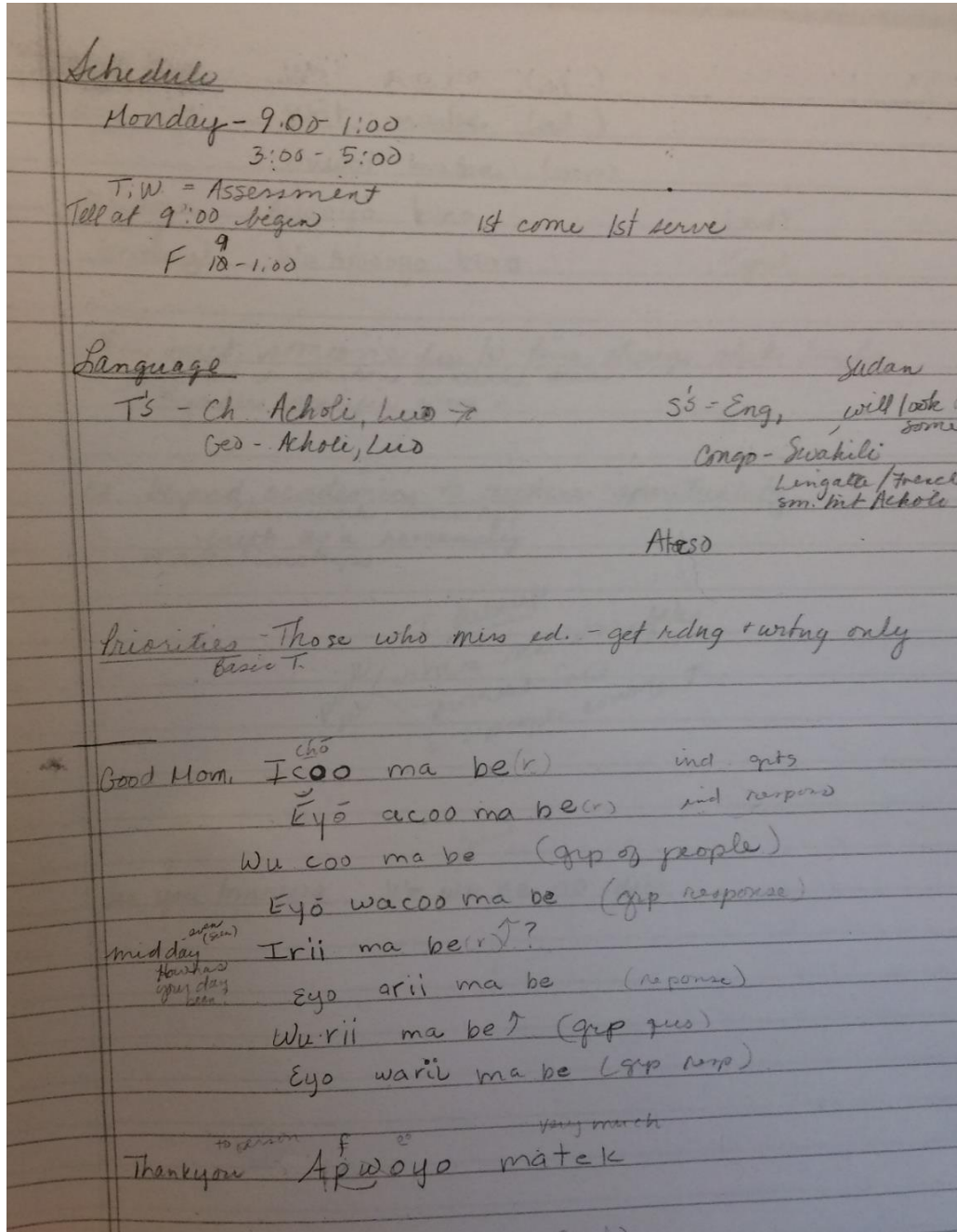


Figure 20. This is an image of the Acholi language lesson by the teachers at St. Monica's. The purpose of this image is to further showcase the importance of sharing cultures and developing relationships.

Sister Assumpta continued, "I appreciate the fact that, for the school to start, we first needed the curriculum. We had teachers on the ground. The materials and curriculum designed by the group from Oklahoma University made it easier. With the curriculum, materials, and our teachers, it was possible for the program to start."

Sally recalled the comments made by two outside members who joined the meeting that morning and how they were both astounded about the first meeting. She recalled them saying, "In developing countries, they are very used to people coming in through NGO's and then leaving."

Sister Rosemary said, "It's when you keep coming back."

Sally continued, "This was the first time we've been there, and I think we began to break down those barriers. I think there was still somewhat of a colonial mindset. I worked really hard to not give the impressions that I am here to tell you what to do. I was there to support and provide what it is that you need and help you go that way." She contended that when working in projects such as this, my hope is that you are able to say to me, 'No, that is not going to work here.'

The following day, the Ugandan teacher's individual lessons were scheduled. Additionally, there was time set aside for professional development opportunities and a chance for everyone to review the assessments that would be given the next day to women interested in participating in the program. The goal of the lessons was to provide the Ugandan teachers a chance to show what was important to them as a teacher. Sally recalled the order of the lessons given, "Jeffery did the first lesson, Rita Joe the second, and Gregg the third." Because Sister Assumpta would not be teaching as much she did not present a lesson. Sally identified the



purpose of this event, “I wanted a window to get a view into the teaching philosophies of everyone.”

“We hoped to start professional development, but that was something that ended up coming along later. We sort of had it planned, but we really needed to know more about the teachers. We needed them to help us with the assessment plans and give us feedback because we wanted to start assessing the very next day,” Sally said. She expressed her feelings regarding the schedule. “We tried to do way too much that first day. We should have had two days together before we had the assessments. We overdid it.”

“After those lesson presentations, we went over the assessments and that’s when we got the first bit of feedback. They told us that what we had prepared would not work,” Sally explained. “Their feedback was concerning the inappropriateness of the original English assessment. We changed the assessment to be an incoming interview. This was because we needed to find out more about the women. So, Laura sat down with Sister Assumpta and Jeffery, and they redid that whole thing so that it would be an intake interview. It was going to begin in English and if it was clear that the students did not have the appropriate English, then Sister Assumpta and Jeffery would translate. The new plan was for Laura to welcome the women in, Gregg and Sister Assumpta would conduct the intake interviews, and the women would be assessed on literacy and numeracy. Jenny and Adam would do the math assessment and Jeffery, Alexis, Rita Joe, and I would conduct the literacy assessment,” explained Sally. The following day, the assessments began.

“By 9 AM there were a bunch of women already waiting before we made it over to get the room set up and settled” (see Figure 21). Sally continued, “We should have had another day

of practice. We were supposed to use a flow chart to help with the assessments. Instead it ended up being a mini interview with us asking them if they had been to school before, did they learn how to read, did they learn to read in Acholi or English. Depending on what they said, I wanted to check to see what they knew regarding how print worked, I wanted them to demonstrate any writing they could do in either Acholi or English.” In retrospect, Sally said, “We wanted to see too much too quick. What we should have done is invite ten people and just try out the assessments and make alterations that evening. We ended up doing assessments for 25+ women that day.”

Figure 21. The Gathering Tree



Figure 21. This image shows the location in which students met while waiting to complete the initial interview, information collection, and assessment.

Sister Assumpta pointed to the group of women from the Democratic Republic of the Congo that she mentioned earlier in the conversation, “I remember when we invited them to come for the assessment. There were a number of them who turned up. We had different groups who were assessing them in reading, and writing, and spoken English, but some of them were not able to speak English. So we used Swahili instead.” Sister Assumpta continued, “I remember one of the ladies who was taking the assessment expressed a difficulty in how to dial a phone. If she wanted to retrieve a number from her phone she would have to look for someone else to do it. She expressed an interest in how to read, write, and work with numbers. She no longer wanted to take her phone to someone to have messages read to her or have them find someone’s number she was trying to call. I saw that there was a lot of excitement in that. These are people, who due to the war that has been in this region for over 20 years, have not had the chance to go back to school.”

Sister Assumpta remembered how she felt when she first wanted to speak with the group of women from the Congo. “Seeing that there are people who want to learn to read and write in English, I felt happy, because that would also help them in their business. I think what they appreciate from the program is that it would allow them to do their business and to take care of their children. It would allow them to prepare breakfast and lunch for them, because the program starts in the afternoon. The women would have the whole morning and beginning of the afternoon to take care of their homes.” She continued, “Those who have been in this war or who have been in the bush for a period of time, have been encouraged. This type of program allows adults to learn with other adults, instead of having to fit in classrooms with young people and feel ashamed. Being in a class with the little ones, as a mother, can be discouraging. So I think

this encourages people who have dropped out of school to have a chance to continue with their normal studies.”

By the end of the second day, 65 women had been assessed. “Although we had only planned to do assessments on Tuesday and Wednesday, they kept showing up on Thursday and Friday. While we were gone on Thursday to Sister Meredith’s school in Atiak, the women just kept coming,” recalled Sally. By the end of the week 80+ women had been assessed. Sally recalled the importance of those first rounds of assessments. “The assessments got everyone to understand that you couldn’t just take these women and stick them in a curriculum. You had to find out what they knew. You had to take the time to see what their goals were in order to successfully plan anything. That was very important. Now, it’s automatic. Anytime someone comes in as a new student, they run them through the assessments.”

Sister Assumpta continued on the importance of communication between the learners and those working to prepare what is being taught. “Sometimes what someone wants to introduce may touch deep into their own culture. So it is important to hear from the learners and see what is important to them. Then they get to know the learner and make whatever is being taught about the life experiences of the learner.” Sister Assumpta continued, “According to the assessments at the start of the program, some learners wanted to continue with their studies up to primary 7, sit for the national examination, and continue to the secondary level. So the curriculum was designed to cover from primary one up to primary seven. We could now cover learners who wanted to learn to read, write, and speak in English, as well as those that wanted to continue through primary seven.”

Sally described the days following the assessments and their trip to St. Mary's in Atiak. "We got back from Atiak on Friday and that's the day when we created the mission for the school. We started with some brainstorming. I wish I had the audio of that day because Rita Joe, Sister Assumpta, Gregg and Jeffery just took that over. They'd talk about it, I'd write it down, they'd talk about it, I'd change it and they'd talk about it again. That's when I knew this was really going to happen." Sally presented the following iterations of the finalized school mission created on March 18th, 2016 (see Appendix L)

#### Name of Program

~~St. Monica's Basic Education for Women~~

St. Monica's School of Basic Learning for Women

#### Objectives of the Program

1. Reading, Writing, Theory and Math use to navigate effectively through life.
2. Confidence in self and abilities, high self esteem
3. Contribute to community life

#### School Mission

1. The school participates in the empowerment of women through the provision of quality basic academic education. In order to develop life skills which, support and enhances their efforts in parenting and as contributing members of society.
2. The school participates in the empowerment of women through the provision of quality basic academic education and other life and practical skills which support and enhance their efforts in parenting, contributing to society, and improving their quality of life and the lives of their children.
3. The school participates in empowering women with quality basic academic life skills in order to improve and support their efforts in parenting, contributing to society, and to enhance the quality of their lives and the lives of their children.
4. The school participates in the empowerment of women through the provision of quality basic education and other life and practical skills which support and enhance their efforts in parenting, contributing to society, and improving their quality of live and the lives of their children.

## **PART SIX**

### **Sister Rosemary's Closing Remarks**

As Sister Assumpta, Sally, and Alice were thinking about their past experiences and looking forward to the future, Sister Rosemary concluded with the following. “The biggest success is to see women continuing to come. The number keeps changing, sometimes there are more, sometimes there are few, but the fact that they are there is a very big success. You know for this kind of thing there must be a starting point. That starting point could be someone who shares their vision. Then you must take that vision and see how far it can go. That means that we are not going to stop and say we are done for one year and that is the end. This is going to be continuous. Doing all of this alone would be quite difficult, that means that partnership is very important. Partnership must always be a process of going into the mentality of someone, understanding how it works, and then walking alongside that person. For me that is what I love. Because when OU came along, it was not that they were doing everything for me. It was like they have entered in my life and I have entered into their life. They entered into the mentality of Uganda and we are entering into their mentality. We are walking together. It is not that someone is doing this and that someone is doing that. It is that we sit together and we have unity. If anyone wants to start something, first get to know the mentality of the people so you can work in unity. There are no people who are superior, or people who are less.”

## **CHAPTER FIVE: DISCUSSION AND IMPLICATIONS**

### **Introduction**

The purpose of this narrative inquiry was to describe the events that contributed to the development of St. Monica's School of Basic Learning for Women in Gulu, Uganda. The data in chapter 4 were based upon interviews and documents. In Chapter 5, the focus is on the findings that answer the overarching research questions. To maintain the chronological ordering to the data collected and presented in Chapter 4, the sub-question "Why did St. Monica's School of Basic Learning for Women develop?" will be discussed before the sub-question "How did St. Monica's School of Basic Learning for Women develop?"

#### **Overarching Question:**

"What is the story of St. Monica's School of Basic Learning for Women?"

#### **Sub Questions:**

"Why did St. Monica's School of Basic Learning for Women develop?"

"How did St. Monica's School of Basic Learning for Women develop?"

#### **Why did St. Monica's School of Basic Learning for Women develop?**

Utilizing two of Polkinghorne's (1995) seven criteria for a narrative, the process of answering the question "Why did St. Monica's School of Basic Learning for Women develop?", started with Sister Rosemary describing the cultural contexts of northern Uganda and her motivation and purpose for starting the school. To detail the cultural contexts, her motivations, and purpose of the school, I used data collected from Sister Rosemary that includes her

descriptions of the cultural contexts, the social environment, and particular meanings of her interests, purpose, motivations and significant experiences in her life. From there, the functional attribute of vision, from Greenleaf's (1997) Servant-Leadership Theory, was used to answer why St. Monica's School of Basic Learning for Women was developed. The motivations to start the school are primarily detailed by Sister Rosemary as she is the visionary for St. Monica's School of Basic Learning for Women. In addition, Sister Assumpta provided her own motivations for wanting to provide educational opportunities for the women she had personal experience with. The discussed motivations then give way to Sister Rosemary detailing the purpose and vision for St. Monica's School of Basic Learning for Women.

## **Cultural Contexts**

To begin answering the question of "Why did St. Monica's School of Basic Learning for Women develop?" it is necessary to start with the cultural contexts of northern Uganda as described by Sister Rosemary. Her account of how the culture has been shaped provided necessary insight into the issues that guided her reasoning for providing continued education for women.

***Sister Rosemary:** "The biggest problem is women dropping out. There are conflicts and long standing wars in Northern Uganda. There are a good number of women who have been abducted and trained as child soldiers. When they return they feel that their time for education has already passed. Not only that, they found that there was nobody to support them in going back to study."*

Sister Rosemary provided descriptors into the past social environment in Northern Uganda and significant events regarding the conflicts described in the literature review. These descriptors



detailed a layered set of challenges that women face within their own cultural contexts. Sister Rosemary's descriptions resonated that women, through no fault of their own, are continually forced to play certain domestic roles and find it difficult to find educational opportunity. Additionally, Sister Rosemary expanded the cultural contexts to include, what she calls, "*the stereotype mentality*." Sister Rosemary then detailed the descriptors of how she views the cultural contexts and social environment:

***Sister Rosemary:*** "*The community is deeply embedded in the stereotype mentality. The first place is always given to the men and boys. It goes that way with everything, including education for women. Boys will be preferred to continue in education over girls. The mentality of the society is that women are supposed to get married and remain in the house and do whatever they can as domestic people. That's all women are supposed to do. One of the things that will put women behind is the lack of education.*"

Similar roles for women have been found in other research projects. McKay's (2004) study found that the concerns in post-conflict construction, "override interest in promoting women's equal status and opportunities within a society" (p. 190). Additionally, McKay's (2004) research provided insight that at the "community level, at the level of the institutions which distribute resources, and at the level of national policy formulation, women and girls are usually rendered invisible" (p. 190). Concerning this reality, Sister Rosemary provided specific examples regarding the local societal contexts of Gulu.

***Sister Rosemary:*** "*Take the simple example of the local council leadership in the community. It is very difficult for a woman to take up the role because they cannot read, write, or speak English in a country where everyone speaks English.*"

Sister Rosemary detailed the results of a lack of education for women.

***Sister Rosemary:** “Women are left aside because they cannot read and write or they do not have the language skill in English in order to give them opportunity to be employed, to interact with the community or to play leadership role in the community.”*

Sister Rosemary’s description provided a better understanding of the cultural contexts and societal environment in Gulu and surrounding northern Uganda. I have traveled to St. Monica’s three times in the past three years. Every time I am around Sister Rosemary and others at St. Monica’s I continue to learn more about the surrounding cultural contexts. These descriptions offered continued insight into the setting and provide a starting point for understanding her motivations and the inclusion of significant relationships with key individuals to enact change in the culture through St. Monica’s School of Basic learning for women.

## **Motivations**

Sister Rosemary focused on significant relationships with Bethany and Lucy. Sister provided back ground information for both women by mentioning how they had been impacted by the surrounding cultural contexts, societal environment, and significant events in their personal lives. Sister described the case of Bethany, who had gotten pregnant at 17 and was alone with her baby.

***Sister Rosemary:** “Once a girl like Bethany gets pregnant she is abandoned. You are then preferred to marry the man who have had a baby with, even if the man is not interested in you.”*

Sister described Lucy as being in captivity for twenty years.

**Sister Rosemary:** *“Lucy had been living in fear like a prisoner, she had no dignity. She felt that everyone was looking at her and judging her.”*

I’ve spoken with Sister Rosemary on multiple occasions and she often recalls her experiences with both Bethany and Lucy. To me, this indicates the significance of her relationships with Bethany and Lucy and the bonds they share. Sister Rosemary speaks passionately about these two individuals. These two significant relationships offer insight into what motivates Sister Rosemary to act on her motivations and seek to create educational opportunity for women.

In addition to her relationships with Bethany and Lucy, Sister Rosemary also mentioned that *“there are a good number of women who have dropped out of school because of the conflict.”* Sister’s comments are in line with Pham, Vinck, and Stover’s (2008) research on the amount of people impacted by the conflict concerning the Lord’s Resistance Army compiled a database including “25,231 children and youth who had been registered by reception centers in northern Uganda after their return from the LRA. Most of the LRA returnees were between thirteen and eighteen years old” (p. 404). Sister Rosemary, often spoke about the amount of women that deserve educational opportunities and is motivated to do everything she can for them.

It is important to note that while these significant relationships were developing between Sister Rosemary, Bethany, and Lucy, Sister Assumpta were forming significant relationships with women as well. Sister Assumpta talked about her initial interactions with a group of Congolese women who were selling fabrics and bread. Although Sister Rosemary was present during those interactions, Sister Assumpta discussed her motivations and interests in providing educational opportunities for these women.

***Sister Assumpta:*** “*I felt excited to support these women to read and write and continue in their education.*”

In speaking with Sister Assumpta it was clear that there is a shared motivation between her and Sister Rosemary. Although Sister Assumpta’s and Sister Rosemary’s motivations stemmed from different experiences, they share a common excitement to provide support for the women they have built relationships with.

Something I found important, in regards to Sister Rosemary, is that she reflected on the lived experiences of multiple individuals and allowed their stories to continue to guide and motivate her. As an example, Sister Rosemary reflected on a personal experience she had while attending a conference in Norway. As Sister detailed, the speaker shared a powerful story of how she had been impacted by conflict. Sister Rosemary described what she felt as she listened to the speaker share her personal story.

***Sister Rosemary:*** “*I went to Norway to speak and there was this woman that struck me. I think she was raped by many people and she came out telling her story in a very powerful way. She said that it was very important for women to speak about what is going on in their lives. If this woman was not educated, she would not have been standing there telling her story to the public. My women need this kind of voice and they can get it through education.*”

Sister Rosemary continued to describe how her motivation to provide educational opportunities for women by starting a school was built on a collection of her personal experiences, her shared experiences with others, and the personal experiences of others. The following statement given by Sister Rosemary, to me, provides a clear and concise representation of her motivations to start a school for women.

**Sister Rosemary:** *“I want to let women tell their own stories one day. I want to help them get out of their closet and tell the world about their lives. It is all about giving women education for liberation. Education to bring dignity. One of the things that will put women behind is the lack of education. We need to find a way to give women an opportunity for ongoing education.”*

These motivations to provide educational opportunity are supported through Muldoon, Muzaaya, Betancourt, Ajok, Akello, Petruf, Nguyen, Baines, and Shannon’s (2014) research project highlighting the need to further improve the goals of programming to include opportunities for women in northern Uganda to “become a functional member of society, resume education, and gain skills training” (p. 8). Muldoon et al. (2014) then called for additional studies to further elucidate, “the complex relationships between exiting bush life and reintegration into “normal” society in northern Uganda, and suggests that carefully planned programming, evaluation, and research will benefit our understanding of the legacy of abduction” (p. 8). The significant relationship’s actions and happenings between Sister Rosemary, Bethany, Lucy, Sister Assumpta, and the group of Congolese women, begin to then frame the purpose and vision for St. Monica’s School of Basic Learning for Women as a carefully planned program.

## **Purpose**

Sister Rosemary very clearly described the purpose of St. Monica’s School of Basic Learning for Women.

**Sister Rosemary:** *“The purpose of this school is to give women some kind of education that is ongoing. The school would not only provide them education, but would also give them a*

*chance to build confidence in the roles as leaders, a chance to be themselves in their society and to respond to the social need of that community.”*

Sister Rosemary described the recursive process of working to better understand the realities of women she was building relationships with. Her comments concerning her relationship with Bethany provide insight into the factors that shaped the purpose of St. Monica’s School of Basic Learning for Women.

***Sister Rosemary:*** *“One of the things that we realized, was in order for mothers and their children to succeed in education, it is better to move them from their current situation. To let them experience a different location. When they see an example of women in a different location, that is quite helpful.”*

Sister Rosemary, described that, in order for the school to serve the mothers and their children, a form of foster care would need to be provided for the children.

***Sister Rosemary:*** *“If we have women of that kind, we will provide foster care so these women can go to study.”*

Sister Rosemary reflected on the importance of supporting not only the women as individuals, but the necessity to support the family as a whole.

***Sister Rosemary:*** *“You know I really totally believe that education as a whole, must start within the family. A mother or a father must be an example, a living example to their children.”*

To me, these realizations that Sister Rosemary shared resulted from her dedication to spend time with and get to know and better understand the realities of the women she cared about. As she and I talked, it was always evident that she is here to serve those around her as best she can.

Motivation and purpose helped construct Sister Rosemary's vision for a new type of school for women.

## **Vision**

Sister Rosemary began describing her vision of a school for women. She detailed issues of inclusion as well as the aims and scope of the school.

***Sister Rosemary:** “There are a good number of women who have dropped out of school because of the conflict. Many women think that their time for education has gone by, so we must put into their mind that education is an ongoing process and there is no age limit. There is no time education should end.”*

Findings in Kendrick and Hissani (2007) research support Sister Rosemary's advocating for women of all ages to be included in the access of educational opportunity. Kendrick and Hissani's (2007) study included 15 women ranging from the ages of 22 to 53 from the Nebbi district, in northern Uganda just west of Gulu. Kendrick and Hissani (2007) found that “the literacy classes provided an important space for the women to reconstruct their identity and belonging as emerging literate members of their families and communities” (p. 210).

Sister Rosemary's vision was formed by significant experiences and relationships in her life. These experiences and relationships then motivated her, helped shape the purpose of the school, and provide insight to answering the question of “Why was St. Monica's School of Basic Learning for Women developed?” From here, the data analysis will shift focus to the second sub question, “How did St. Monica's School of Basic Learning for Women develop?”

## **How did St. Monica's School of Basic Learning for Women develop?**

Answering the question of “How did St. Monica's School of Basic Learning for Women develop?” transitions from the primary motivations of Sister Rosemary to how her subsequent purpose and vision for the school were realized in a newly existing educational program for women. The functional attributes of Greenleaf's (1997) Servant-Leadership Theory that were used to answer, “How St. Monica's School of Basic Learning for Women developed?” are as follows: Service, Modeling, Pioneering, Empowerment, and Delegation. Based on Polkinghorne's (1995) seven criteria for a narrative, examples of the embodied nature of the participants, significant relationships and events, participant meanings and understandings, context of the plot, and specifying an outcome from the data collected have been selected and represented as they detail each functional attribute. The examples of data that relate to Greenleaf's (1997) attributes of Servant-Leadership theory and Polkinghorne's (1995) criteria for a narrative were used to answer the question of how St. Monica's School of Basic Learning for Women was developed.

### **Service**

Greenleaf (1977) detailed the qualities of a leader as they transition between answering why something has to be done and the process of carrying out a vision;

A leader ventures to say: “I will go; come with me!” A leader initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. A leader says, “I will go, follow me!” while knowing that the path is uncertain, even dangerous.  
(p. 7)



Sister Rosemary created an account of the significant relationship she shared with Bethany. Sister Rosemary's actions represented a pursuit for the achievement of the well-being of another person while both she and Bethany navigated a path of uncertainty in dealing with their own inner struggles. Sister Rosemary supported Bethany in her desires to return to school while also helping care for her child. Bethany expressed her hesitancy concerning her child's well-being.

***Bethany:*** "What is going to happen to my child."

Sister Rosemary helped ease Bethany's inner struggles by providing Bethany the opportunity for visits to see her child. Additionally, Sister Rosemary offered support strategies and suggestions to help Bethany maintain the long-distance relationship.

***Sister Rosemary:*** "Bethany, one day you buy something very little and you send it to your child and she will always remember you".

Sister detailed the importance of supporting this mother-child dynamic.

***Sister Rosemary:*** "It is important for women, while they are separated, that time should always be given for the mother to be reunited with the child. The mother should always give something to remind the child, that they are still together."

Bennis and Nanus (1997) conceptualized that the importance of service, "is to demonstrate, by their own behavior, their commitment to the set of ethics they are trying to institutionalize" (p. 173). Sister Rosemary's significant relationship with Bethany offers an insight into the ways in which she actively demonstrated the commitment Sister Rosemary had as she sought to establish the ethical constructs of St. Monica's School of Basic learning for Women. Sister Rosemary's focus was to institutionalize a mindset that provided holistic

approach to supporting women while they were at St. Monica's. She constantly demonstrates her willingness to serve through her attentive nature to the realities of the women while at St. Monica's. Providing support for the women at St. Monica's required the skills and abilities of additional individuals. Sister Rosemary knew that she would need help achieving her vision for a new school. The following discussion offers continued insight into how Sister Rosemary reflects the Servant-Leadership Theory in her ability to delegate and empower others as they joined her in developing St. Monica's School of Basic Learning for Women.

### **Delegation and Empowerment**

"Servant leaders share their responsibility and authority with others to meet a greater need" (Wilkes, 1996, p.24). Sister Rosemary continually looked for ways in which she could further involve others in support of her vision. She routinely sought after potential connections to people who could contribute to the efforts of St. Monica's. Sister Rosemary shared her ideas around the world and created the connections she needed to help realize her vision.

***Sister Rosemary:** "It's important to be able to share the dream. I realize that if I share my dreams, people can refine it and make it better and can implement it."*

Additionally, she described her own place within the process of developing St. Monica's School of Basic Learning for Women and the necessity for the involvement of others.

***Sister Rosemary:** "I realized, I can be a visionary, but I cannot be the implementer of something that I do not know how to do or go about."*

Sister Rosemary was able to find support for the implementation of her vision through the development of key relationships. However, as indicated by Janzen's (2008) research

concerning international development initiatives and the importance of impositions placed on women's education within the contexts of Uganda:

External development organizations that are offering education opportunities, must give consideration to what types of education are being imposed, by whom, and to what end.

Local knowledge and knowledge systems must be valued and carefully considered in any development initiative (p. 26).

Here, the significant relationships between Sister Rosemary and members from outside the local cultural contexts of St. Monica's offer a discussion on how they navigated the issues of postcolonialism within the contexts of northern Uganda.

The associate dean for the University of Oklahoma's Jeannine Rainbolt College of Education, given the pseudonym Alice, acted as the initial representative for the potential collaboration between OU and St. Monica's. From the very beginning the associate dean described the project's focus.

*Alice: "We were talking about the possibilities and putting together a few ideas both for the kinds of supports we could provide given the known needs of St. Monica's".*

Alice also described what all members, especially Sally, viewed as important for the health of the project.

*Alice: "We continually touched base with Sister Rosemary and the other sisters, to make sure that we were being culturally sensitive and culturally appropriate. Sally really took the lead from day one, saying that we are not there to fix them."*

The culturally sensitive approach taken by both Alice and Dr. Beach were critical during the initial found of the collaborative relationships between St. Monica's and The University of Oklahoma. Although a group of outsiders may enter into new contexts with the best of intentions, those who are Sister Rosemary supported the process of cultural sensitivity and appropriateness during the collaboration.

**Sister Rosemary:** *"I think that has worked very well, because the OU people did not come here to start, they came to study and understand the mentality and how things worked. They came to understand the education system and how things worked along that line. That was something that I appreciate very much."*

Additionally, diligence towards maintaining cultural sensitivity can be seen in Sally's comments in how the relationships between the working members of OU's interdisciplinary team and the Ugandan faculty and staff at St. Monica's should be established.

**Sally:** *"We set up the meeting to reinforce the fact that everybody is here to support and find out who you are, what you want, and how we can help. We are here to learn from you and we are not here to tell you what to do."*

Empowerment can also be seen in the ways Sister Rosemary viewed working with those around her throughout the development of St. Monica's School of Basic Learning for Women. In Sister Rosemary's closing remarks, she detailed the importance of delegating and empowering those around her to achieve her vision. From my perspective, it was very surprising to be a part of this collaborative effort and be the recipient of such a high level of trust and empowerment from Sister Rosemary. Her willingness to include people she had never met and was only beginning to build relationships with, had a significant impact on my feeling welcome and

confidence as someone who might be able to contribute to the efforts contributing to the development of St. Monica's School of Basic Learning for Women.

**Sister Rosemary:** *"When OU came along side me with my dreams, it was not that they were doing everything for me. It was like they have entered my life and I have entered into their life. It is not that someone is doing this and that someone is doing that. It is that we sit together and we have unity. There are no people who are superior or people who are less."*

Russel and Stone (2002) indicated in their review of the characteristics of servant leaders, that those who empower others, "emphasize teamwork and reflect the values of love and equality" (p. 152). Sister Rosemary approaches those around her with respect, love, and equality. She seeks to provide a place for women to find liberation through education, support for their families, and respect for themselves. During my time in Uganda during the data collection process, I could see how she loved the children and individuals at St. Monica's through her dedication to listen to their needs and support them in the best possible way. Also, the way in which she delegated and empowers others to be a major part in the ongoing collaborative process at St. Monica's indicates her emphasis on equality and everyone feeling as though they have a say. Sister Rosemary's value of respect, love, and equality is seen in her actions towards those around her and in the overarching vision and purpose of St. Monica's School of Basic Learning for Women.

### **Modeling and Pioneering**

Russel and Stone (2002) contended that leaders must be pioneers, venture out, take risks, and create new paths. Kouzes and Posner (1995) stated that, "Leaders model the way through personal example and dedicated execution" (p. 13). Sister commented on the uniqueness of St. Monica's School of Basic Learning for Women and its dedication to those it serves.

**Sister Rosemary:** *“I think this is quite a unique service, maybe other people are doing, but in a different way. For me to give the opportunity for women to have ongoing education is quite unique. The fact that also we accept both mother and baby makes it so unique.”*

She also emphasized the importance of supporting both the mother and their children as individuals and as a whole.

**Sister Rosemary:** *“If a woman wants to take a basic learning course, at St. Monica’s, she come every day and still live at home with her children. But, if a woman would like to attend full time, we are able to take the children to the orphanage temporarily and give her that chance.”*

From the beginning the program was structured to reflect the realities of the women who would be attending. This endeavor was a new model of women’s education to the contexts of St. Monica’s and pioneered the emphasis on women’s education to the broader contexts of northern Uganda. Although this program is specific to the needs of the women attending St. Monica’s School of Basic Learning for Women, the overall approach fits into the larger frame of culturally sustaining pedagogy. As the relationships of Sister Rosemary, Sister Assumpta, Dr. Beach and Alice continued to form, at the center was a shared approach to celebrate the strengths of women and support them in their own personal endeavors and contexts. Paris (2017) described culturally sustaining pedagogy as taking “dynamic cultural dexterity as a necessary good, and sees the outcome of learning as additive rather than subtractive, as remaining whole rather than framed as broken, as enriching strengths rather than replacing deficits” (p.1). Sister Assumpta spoke to the uniqueness of this new model of education.

**Sister Assumpta:** *“Because as the program was introduced it was also meant to link with the day to day experience of the people. Whatever is to be done is also directed to the learner, it is always related to their life experiences.”*

Sister Assumpta’s comments are supported in UNESCO’s (2017) research on women’s literacy education:

Literacy teaching is often seen as something imparted, in a didactic way, to women, through the use of exercises and primers. These approaches are a dis-service to the latent knowledge and skills of many women, who engage in writing, interpret signs and symbols and discuss and negotiate on a daily basis. (p. 63)

The focus of representing the women within the creation of the curriculum and overall program structure can be seen through the initial steps taken by Sally in the initial project planning meetings. Her statements indicate the importance the team placed on accessing student background knowledge and finding out what it is that the students already know and what they want to learn.

**Sally:** *“So part of what we then talked about was that I couldn’t do anything without knowing what it is that the women know. It had become clear that we were going to have to create assessments.”*

By addressing what the women wanted to know the team was better able to create a program tailored to the needs and wants of the students who wanted to attend. Sister Assumpta spoke about how happy she was when the school could function as a place to meet the needs of the women.

***Sister Assumpta:** “Seeing that there are people who want to learn to read and write in English I felt happy, because that would also help them in their business.”*

Identifying that not only women wanted to learn to read and write, but that this education could help increase the livelihood of the businesses the women ran. Research conducted by Akello, Rukundo, and Musiimenta (2017) on providing functional adult literacy for women in northern Uganda found the following:

Literacy skills are the foremost gateway to financial progress particularly for those excluded from the formal education system. Besides, the divergent opinion and lives of, particularly nonliterate women, can be changed and enhanced through, for example, continuous creation of awareness and providing them with compulsory learning. (p. 92)

This two-fold benefit of increasing financial progress through developing literacy skills is seen in both Sister Assumpta’s excitement for the school and in research studies.

## **Implications**

### **Servant Leaders**

The findings of this research study is of interest regarding the impact servant leaders can have on their local communities, large scale global efforts, and overall process of achieving their visions. Greenleaf (1997) detailed the importance of servant leaders in the following:

If one is servant, either leader or follower, one is always searching, listening, expecting that a better wheel for these times is in the making. They are challenging the pervasive injustice with greater force and they are taking sharper issues with the wide disparity



between the quality of society they know is reasonable and possible with available resources. (p. 3)

Sister Rosemary's dedication to correcting the injustices women endure are seen in her ongoing efforts and contributions to advocating for women globally. This dedication to the realities of the women she seeks to serve answers why St. Monica's School of Basic Learning for Women was developed. Sister Rosemary's narrative of the development of St. Monica's School of Basic Learning for Women provides a great example as to what a servant leader can achieve as a proven and trusted advocate for bettering the lives of those around her. As Greenleaf (1997) stated, "By clearly stating and restating the goal the leader gives certainty and purpose to others who may have difficulty achieving it for themselves" (p. 7).

The efforts of Sister Rosemary exemplify the nature of what it means to act as servant first and leader second. As a visionary Sister Rosemary showcases the importance of a dream and how to include others in the realization of that dream. "Behind every great achievement is a dream of great dreams. Much more than a dreamer is required to bring it to reality; but the dream must be there first" (Greenleaf, 1997, p. 7). Sister Rosemary's narrative provides a template of strategy in realizing one's dream. She allowed her own vision to be refined by the needs of those she set out to serve and then shifted her roll to empower others and delegate responsibilities to people she trusted. In Sister Rosemary's narrative she exemplifies the Servant Leadership Theory's functional attributes of vision, service, modeling, pioneering, empowerment and delegation. The findings of this research study offer a description of her experiences as she transitioned from one functional attribute to the next. In answering how and why St. Monica's School of Basic Learning for Women was developed, Sister Rosemary's narrative shows how she developed her ideas over time, focused on serving others, modeled and pioneered new

programing for adult women in Gulu, and then empowered and delegated others as members of a collaborative effort to achieve her vision.

### **Continued Efforts for Women's Education**

The collaborative efforts between St. Monica's School of Basic Learning for Women and The University of Oklahoma's Jeannine Rainbolt College of Education contribute an additional narrative to the importance of creating opportunities of continued education for women, on a local and global scale. "In 27 countries, mainly located in Sub-Saharan Africa and Southern Asia, young women are still less likely than men to have basic reading and writing skills" (United Nations Educational, Scientific, and Cultural Organization, 2016, p. 10). As indicated by the United Nations Educational, Scientific, and Cultural Organization (2016), "The literacy gap between young men and women is narrowing in sub-Saharan Africa, but continued efforts are needed" (p.9). The story of St. Monica's School of Basic Learning for Women adds to the convergence of ideas and efforts of many to further build the momentum of making education available to all.

The story of St. Monica's School of Basic Learning for Women also contributes to the knowledge base concerning collaborative efforts. The UNESCO Institute for Lifelong Learning (2013) acknowledged that a, "shared understanding about what empowerment and equality mean must be crated in the planning stages, in order to develop literacy learning activities" (p. 57). The narratives of Sally Beach and Sister Rosemary offered dialogue into the importance both individuals had on establishing a relationship that supported the needs and cultural contexts of St. Monica's in Gulu, Uganda. Open dialogue is critical between international development efforts focused on women's education and the local communities. "It is this space between the

actions and desires of local community and the initiatives of external development organizations where conversations need to continue to occur” (Janzen, 2008, p. 28). The story of St. Monica’s School of Basic Learning for Women showcases a relationship between Sister Rosemary and Sally Beach as they collaboratively worked to develop an educational program that was representative of the women’s hopes, goals, and needs within a postcolonial setting impacted by conflict.

### **Limitations**

My own realities contribute to the limitations of this study. I am an outsider to the cultural contexts of northern Uganda, a white male working to develop schools for women, and someone that experiences privilege intersectionally, even with those research participants that I consider friends and have shared great moments outside of work and research. Bell (2002) described the ethical issues of friendship in narrative inquiry, “Exchanging stories is often understood within a larger story of friendship, so researchers may find disengagement difficult” (p. 201). Also, my connections with Alice are not as strong as Sister Rosemary, Sister Assumpta, or Sally Beach.

Such connections are evident in Sally Beach feeling the necessity to remove herself from my committee as a result of her role in the development of St. Monica’s School of Basic Learning for Women. Guillemin and Gillam (2004) discussed the nature of conducting research with individuals we are close to in the following:

As part of relational ethics, we seek to deal with the reality and practice of changing relationships with our research participants. What are our ethical responsibilities toward

intimate others who are implicated in the stories we write? How can we act in humane, nonexploitative way, while being mindful of our role as researchers? (p. 264)

Sally Beach was always willing to contribute her experiences in the development of the program.

I wanted to represent narratives as accurately as possible and worked to include every detail. I asked participants to conduct member checks. However, as Bell (2002) stated, “Although good practice demands that researchers share their ongoing narrative constructions, participants can never be quite free of the researcher’s interpretation of their lives” (p. 210). In this regard, a potential limitation would include the role of research participants conducting member checks of their own narrative, but the member check process did not extend to include the research participants’ perspectives in the analysis of collected data. Additionally, the sample size of this study could have included the narrative of students of St. Monica’s School of Basic Learning for Women. The scope of this research study was to answer the questions of how and why St. Monica’s School of Basic Learning for Women was developed.

It has now been three years since the school was first established. Since 2016, the story of St. Monica’s continues to develop. As a result, continued research into the development of St. Monica’s School of Basic Learning for Women might include the stories of the individuals who have been a part of the life of St. Monica’s School of Basic Learning for Women after 2016. This could include, additional representatives from OU, administrative members and teachers at St. Monica’s School of Basic Learning for Women, or student stories who have attended the school. For example, in February 2019, Sister Rosemary informed me that Bethany has been offered placement in a two-year Pre-Service/In-Service training course leading to an Early Childhood Development Teacher’s Certificate. For this reason, the societal impact,

organizational performance, follower performance and growth, work behaviors, and employee attitudes of St. Monica's School of Basic Learning for Women should be considered. These limitations help direct recommendations for future research.

## **Recommendations for Future Research**

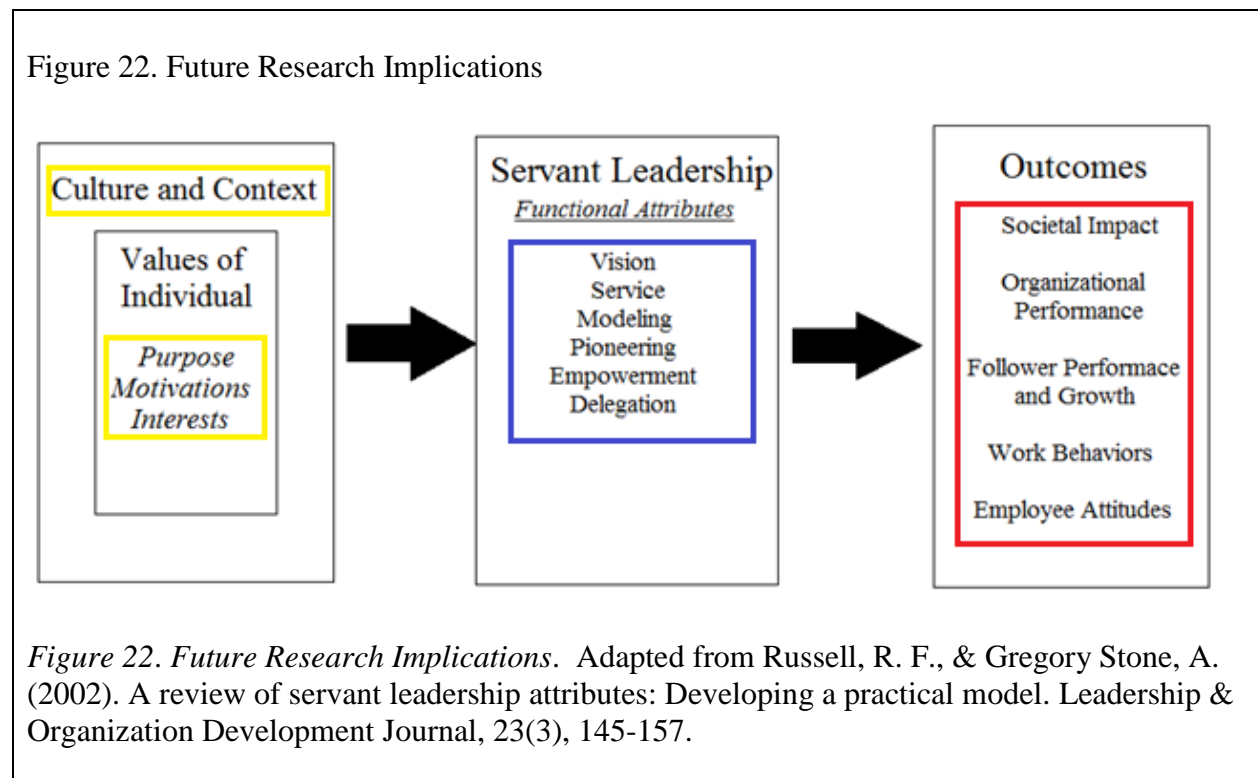
### **Servant Leadership Theory**

The findings of this research add to the literature concerning the development of adult primary education programs for women specifically through the process of servant leadership. It is important to better understand the importance of local leaders that are seeking to make a difference within particular cultural contexts and the outcomes of their efforts. Day (2014) noted that, "few studies have investigated the outcomes of servant leadership...which needs to be examined at multiple levels of analysis" (p. 374).

"In an ideal world, servant leadership results in community and societal change. Servant leaders make a conscious choice to serve first. They build strong relationships with others, are empathic and ethical, and lead in ways that serve the greater good of followers, the organization, the community, and society at large" (Northouse & Lee, 2018, p. 97). Additionally, servant leadership includes the detailing of the outcomes regarding the actions of the servant leader. "The outcomes of servant leadership are follower performance and growth, organizational performance, and societal impact, work behaviors and employee attitudes" (Northouse & Lee, 2018, p. 97). Warrington (2013) examined research concerning the numerous benefits of education in regards to adult women's education however, "the field is dominated by research in the Global North and mostly speaks very little to the quite different contexts existing in Sub-Saharan Africa" (p. 404). Future research centered around St. Monica's School of Basic Learning for Women could increase the scope of the program's societal impact, organizational performance, follower performance and growth, work behaviors, and employee attitudes. These

additional research topics are highlighted in red (see Figure 18). Broadening the scope of study would help contribute to the understanding of Servant Leadership Theory in the specific contexts of developing women's education programming in northern Uganda.

Additionally, Warrington (2013) called for additional research concerning the benefits of education for parents, schools and the wider community. Further examination of the outcomes of St. Monica's School of Basic Learning for Women, boxed in red in figure 18, could provide a place to evaluate the initial services, models, and delegation processes that were put in place by the program initially and add to the knowledge base concerning the outcomes of the program and inform future decisions on program policies and decisions making processes.



## **Postcolonialism**

Sutton's (2018) description of global partnership is reflected in the efforts between the University of Oklahoma's Jeannine Rainbolt College of Education and St. Monica's School of Basic Learning for Women. Concerning postcolonialism, Sutton (2018) noted the following:

The twenty-first century is witnessing a flourishing of international partnerships in higher education. These partnerships create a path toward a collaborative approach to global learning and an approach that engages new faculty, students, and institutions and reflects a commitment to globally constructed knowledge and practice. (p. 16)

Similarly, Young (2003) detailed how postcolonialism "seeks to change the way people think, the way we behave, to produce a more just and equitable relations between the different peoples of the world" (p. 7).

Sutton (2018) continued by discussing the importance of reflecting on the process of working international contexts and new global partnerships, "taking this path requires revisiting how we think about international partnerships and exploring new modalities for what they might do" (p. 16). The collaborative efforts between OU and St. Monica's has involved multiple individuals from varying cultural and professional backgrounds. Further insight into dynamics of the significant relationships that have been established, maintained, or postponed could contribute to the knowledge base of how faculty, staff, and students understand their experiences within global partnerships.

As suggested by Datzberger and Mat's (2018) research into the "limitations of appropriating a western style educational model to non-western contexts and gendered norms, history, culture, conflicts, and everyday realities can no longer be avoided" (p, 68) specifically

“during subsequent post-colonial peace building and development processes” (p. 68). Potential future research emphasis could be placed on the relationships and perceptions of those of the University of Oklahoma’s Interdisciplinary Team and those that contributed to the curriculum development process could contribute knowledge base concerning societal impacts, organizational performance, follower performance and growth, work behaviors, and employee attitudes throughout and following this collaborative effort.

### **Conclusion**

We cannot come to fully understand the realities of another person. Perhaps there can still be the chance to enter into the life of another, if even for a brief moment. In this way, together as collaborators, we can be a part of something larger than ourselves. The significant relationships that can form can then create a new culture where previously it did not exist. Personally, my experiences during this research project have contributed to the depth and expansion of how I understand research. The delicate balance of accomplishing the objectives of this dissertation while maintaining the personal connections and friendships I have with the research participants. During this process I’ve realized the degree to which my committee members are interested in the validity of my work as it details the development of St. Monica’s School of Basic Learning for Women Events, in addition to my personal growth as a researcher. For me, this was emphasized when a committee member who contributed greatly in the development of abilities as a researcher, continually encouraged me and advocated for me, and steered my work to reach its fullest potential asked to be removed from my committee because of how close they felt to the research project. This was a significant moment for me. It represented the subtleties we as individuals and collaborators experience during research.



Research can allow people from very different backgrounds to pull together and pursue changes for the benefit of others. These moments can be both challenging and rewarding. Within these moments, we should strive work harmoniously with each other and enter into the mentality of those around us. The story of St. Monica's School of Basic Learning for Women offers insight into the challenges and successes of developing an adult primary education program for women in northern Uganda. Sister Rosemary's example as a Servant Leader inspires others, including myself, to follow her efforts of creating educational opportunity for all, seek the empowerment and liberation of women, dedication to serving others, and searching for ways to enact positive life-long change for those who in need. Accomplishing these goals is not an easy task. Change is never finished. Our efforts must evolve and continue. We must continue to support each other. We must continue to work together. As Sister Rosemary eloquently suggested, we must continue to "walk together."

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## Appendix A: Recruitment Email

### Recruitment Contact Procedure

Following the recommendation of a potential research participant by Sister Rosemary Nyirumbe, potential participants will be contacted through email as provided by Sister Rosemary Nyirumbe to ensure research participant identity.

### Recruitment Email

Greetings,

I am Adam Stroud from the Instructional Leadership and Academic Curriculum Department and I invite you to participate in my research project entitled *The Story of St. Monica's School of Basic Learning for Women*. You were selected as a possible participant because of your role in the development of St. Monica's School of Basic Learning for Women. The purpose of this research project is describe the actions and happenings that contributed to the development of St. Monica's School of Basic Learning for Women.

If you agree to this research, you will be asked to potentially participate in 1-4 interviews or focus groups potentially lasting between 45-90 minutes each. Here are some potential interview questions for you to think about:

- What was your role in the development of St. Monica's School of Basic Learning for Women?
- Why was St. Monica's School of Basic Learning for Women Developed?
- How was St. Monica's School of Basic Learning for Women Developed?

I would also appreciate if you would go through any documents such as emails, notes from meetings, journals, or anything that has been written that is related to the development of the school so that I may potentially make copies of and return the originals back to you. You will not be compensated and there are no risks to your involvement. If you do participate you will have the option to be identified either by your real name or left anonymous. Additionally, if you choose to participate you do not have to answer any question and can stop participating at any time. I look forward to your response and will reconnect with you in the following days.

Sincerely,

Adam Stroud  
Doctoral Candidate  
The Jeannine Rainbolt College of Education  
The University of Oklahoma

## *Appendix B: Interview Questions*

### Initial Interview Question

- What was your role in the development of SMSBLW?

### Potential Interview Questions

- Why was St. Monica's School of Basic Learning for Women Developed?
- What events influenced the development of SMSBLW?
- How did you respond to these events?
- What is the purpose of SMSBLW?
- How was SMSBLW developed?
- Who were people who influenced the development of SMSBLW?

### Potential Probing Questions:

- You mention... Could you tell me more about...
- Can you give me an example of...
- How did you respond when...
- What was that like?
- How did you do that?
- What were other people doing when....
- How did others responds to...
- How did you feel about...
- Why was that important to you?
- Why does....matter?
- What were some challenges when....
- What were some successes when...

*Appendix C: Consent Form*

**Signed Consent to Participate in Research**

**Would you like to be involved in research at the University of Oklahoma?**

I am Adam Stroud from the University of Oklahoma Jeannine Rainbolt College of Education and I invite you to participate in my research project entitled The Story of St. Monica's School of Basic Learning for Women. This research is being conducted at the University of Oklahoma Jeannine Rainbolt College of Education and St. Monica's vocational school for girls in Gulu Uganda. You were selected as a possible participant because you have been involved in the development of St. Monica's School of Basic Learning for Women. You must be at least 18 years of age to participate in this study.

**Please read this document and contact me to ask any questions that you may have BEFORE agreeing to take part in my research.**

**What is the purpose of this research?** The purpose of this research is to describe the actions and happenings that contribute to the development of St. Monica's School of Basic Learning for Women in Gulu, Uganda.

**How many participants will be in this research?** About (2-15) people will take part in this research.

**What will I be asked to do?** If you agree to be in this research, you will potentially participate in 1-4 interviews or focus groups potentially lasting 45-90 minutes each, provide access to any documents such as emails, notes from meetings, notes from skype conversations, journals, or anything that has been written that is related to the development of St. Monica's School of Basic Learning for Women. (approx. 30 minutes) and review interview transcripts for accuracy (approx. 60 minutes). All of which will occur over a 1-2 week period of time.

**How long will this take?** If you agree to be in this research, you will potentially participate between 2-8 hours over a possible 1-2 week period.

**What are the risks and/or benefits if I participate?** There are no risks and no benefits from being in this research. Possible benefits may include self-reflection and better understanding of your participation.

**Will I be compensated for participating?** You will not be compensated for your time and participation in this research.

**Will my identity be anonymous or confidential?** You will have the option to be identified either by your real name or left anonymous. Your name will not be retained or linked with your responses unless you specifically agree to be identified. The data you provide will be (retained in anonymous form) unless you specifically agree for use of your name.

**Who will see my information?**

In research reports if you agreed to use your real name you will be identified, if you have decided to remain anonymous there will be no information to identify you.

In research reports, there will be no information that will make it possible to identify you (if applicable, add without your permission). (If you want to report names or use direct quotes or attribution to individuals, retain contact information, you must include all appropriate check-offs under Waivers of Elements of Confidentiality). Research records will be stored securely and only approved researchers and the OU Institutional Review Board will have access to the records.

You have the right to access the research data that has been collected about you as a part of this research. However, you may not have access to this information until the entire research has completely finished and you consent to this temporary restriction.

**Do I have to participate?** No. If you do not participate, you will not be penalized or lose benefits or services unrelated to the research. If you decide to participate, you don't have to answer any question and can stop participating at any time.

**Audio Recording of Research Activities** To assist with accurate recording of your responses, (interviews or focus groups) may be recorded on an audio recording device. You have the right to refuse to allow such recording without penalty. (For focus groups, you may wish to use this language – “If you do not agree to audio-recording, you cannot participate in this research.”)

**Who do I contact with questions, concerns or complaints?** If you have questions, concerns or complaints about the research or have experienced a research-related injury, contact the following:

Wesley Adam Stroud

Phone: 580-504-5072

Email: [Wesley.stroud-1@ou.edu](mailto:Wesley.stroud-1@ou.edu)

Dr. Lawrence Baines

Phone: 405-325-3752

Email: [lbaines@ou.edu](mailto:lbaines@ou.edu)

You can also contact the University of Oklahoma – Norman Campus Institutional Review Board (OU-NC IRB) at 405-325-8110 or [irb@ou.edu](mailto:irb@ou.edu) if you have questions about your rights as a research participant, concerns, or complaints about the research and wish to talk to someone other than the researcher(s) or if you cannot reach the researcher(s).

*You will be given a copy of this document for your records. By providing information to the researcher(s), I am agreeing to participate in this research.*

Please check all of the options that you agree to at the end of the consent form.

I consent to audio recording.                      \_\_\_Yes \_\_\_ No

I agree to being quoted directly.                      \_\_\_ Yes \_\_\_ No

I agree to have my name reported with quoted material.     \_\_\_Yes \_\_\_ No

I agree for the researcher to use my data in future studies. \_\_\_Yes \_\_\_ No

I consent to provide my contact information   \_\_\_Yes \_\_\_No

Participant Signature	Print Name	Date
Signature of Researcher Obtaining Consent	Print Name	Date

## *Appendix D: Interview Protocol*

Time of Interview:

Date:

Place:

Interviewer:

Interviewee:

Position of Interviewee:

Hello \_\_\_\_\_, based on previous conversations you have consented to being audio taped and I want to remind you that at any time you can tell me to turn off the tape. I want to remind you that my project is focused on the story of St. Monica's School of Basic Learning for Women and its development.

Do you have any questions at this time? [questions are addressed at this time]

[researcher turns on recorder or uses a notebook to record responses]

### Initial Interview Question

- What was your role in the development of SMSBLW?

### Potential Interview Questions

- Why was St. Monica's School of Basic Learning for Women Developed?
- What events influenced the development of SMSBLW?
- How did you respond to these events?
- What is the purpose of SMSBLW?
- How was SMSBLW developed?
- Who were people who influenced the development of SMSBLW?

### Potential Probing Questions:

- You mention... Could you tell me more about...
- Can you give me an example of...
- How did you respond when...
- What was that like?
- How did you do that?
- What were other people doing when....
- How did others responds to...
- How did you feel about...
- Why was that important to you?
- Why does....matter?
- What were some challenges when....
- What were some successes when...



Appendix E: IRB Approval Letter



**Institutional Review Board for the Protection of Human Subjects**

**Approval of Initial Submission – Expedited Review – AP01**

**Date:** March 20, 2018

**IRB#:** 9018

**Principal**

**Approval Date:** 03/20/2018

**Investigator:** Wesley Stroud

**Expiration Date:** 02/28/2019

**Study Title:** The Story of St. Monica's School of Basic Learning for Women

**Expedited Category:** 6 & 7

**Collection/Use of PHI:** No

On behalf of the Institutional Review Board (IRB), I have reviewed and granted expedited approval of the above referenced research study. To view the documents approved for this submission, open this study from the *My Studies* option, go to *Submission History*, go to *Completed Submissions* tab and then click the *Details* icon.

As principal investigator of this research study, you are responsible to:

- Conduct the research study in a manner consistent with the requirements of the IRB and federal regulations 45 CFR 46.
- Obtain informed consent and research privacy authorization using the currently approved, stamped forms and retain all original, signed forms, if applicable.
- Request approval from the IRB prior to implementing any/all modifications.
- Promptly report to the IRB any harm experienced by a participant that is both unanticipated and related per IRB policy.
- Maintain accurate and complete study records for evaluation by the HRPP Quality Improvement Program and, if applicable, inspection by regulatory agencies and/or the study sponsor.
- Promptly submit continuing review documents to the IRB upon notification approximately 60 days prior to the expiration date indicated above.
- Submit a final closure report at the completion of the project.

If you have questions about this notification or using iRIS, contact the IRB @ 405-325-8110 or [irb@ou.edu](mailto:irb@ou.edu). Cordially,

Lara Mayeux, Ph.D.

Chair, Institutional Review Board

Appendix F: Sister Rosemary Data Set-Coded by Outside Member

Sister Rosemary #1

A: Sister Rosemary, in the development of SMSBLW, what was your role?

S: Uh, in the development of this planning, my role has been really as a, the person who conceived the idea, as to say, what do I say, the initiator. For this program. Except this idea is my dream for doing something along the basic learning to people who have the technical knowhow, and that is pretty good concept.

A: So, what is the purpose of this program. [P]

S: Really the purpose of this school is to give an ongoing learning process for women who for a long time have been considered as school dropouts and women who had no opportunity for continuing education. And these women are left aside because they cannot read and write or they do not have the language skills in English in order to give them the opportunity for instance, to be employed or to interact with the community or to play also the role of leadership in the community. And I think that it is very important to give these women some kind of education that is ongoing, which would not only provide them, but would also give them confidence in the roles as leaders and also as women as themselves in their society. And to be women to can live and can respond to the social need in that community for the respect. And of course we are talking about the community which has deeply embedded in the stereotype mentality where women do not normally play the leading role, but I think one of the things that will put women to be totally behind is the lack of education. That is why it is a passion for me to find a way or give women an opportunity for ongoing education could then put them in the right spot. [E] [V] ② [GN/E] [CM]

A: You mention that there are some women that have a lack of respect or that there are stereotypes, could you explain some more of those?

S: Yes, the stereotype mentality of our culture is very great in that women are normally given the second place in the society. The first place is always given to the men and boys. And in that way, it goes away with everything, including education for women and boys will be preferred to continue in education than girls. If a girl got into any trouble, she will just be left aside and that would be the end. The mentality in this society is that women are supposed to get married and remain in the house and do whatever they can as domestic people and that's all that women are supposed to do. And this education according to me, would go way beyond that, to help them understand that they can get out of the house and play a different role in the society outside of the house, while they also do not abandon the house. So, I really want them to combine the family and the dignity and at the same be able to get out into society, and minister to the society, and also with dignity and confidence at the same time. [V] [GN/E] ①/③

A: so you mention some of these new roles that you hope that the women will be able to take, what are some of those roles, what would they look like?

S: One of the roles that I think that these women can do is take on a leadership in this society. Although many women have been great leaders and I always speak about it, their roles are often not recognized. It is difficult for them because they do not have the language, and they do not have the confidence or the respect that they can be leaders. Let's take the simple example of the local council leadership in the community, it is very difficult for a woman to take up the role because they cannot read or write, or speak English in a country where everyone is speaking for instance English. If they cannot speak, let us [2] [WR/E]

say, high level of English, they should be at least able to understand or they should be able to even read and write in their own languages. And this afternoon there is a very good example of one young girl, who got pregnant when she was only 17. She was stuck with this baby and I found her in my hometown. She was carrying her baby on her back and they both were looking miserable. Her name was Brenda, and she came and pleaded with me, she had finished her Senior 4 but could not succeed because she was pregnant. And she told me, "Sister, I would like to continue with my studies, but I do not know what to do." And I told her, I said, "Brenda, you know, you have this baby, I want you to continue taking care of this baby, but I am going to take you back to school and we are going to take the baby back to the orphanage, so you can continue your study." I give time to Brenda to meet with the baby every holiday, and when the holiday is finished the baby goes back to the orphanage and she comes back to school. She is now in senior 4 and has been working here at the house, setting the table. She now has a three-year-old daughter, and she was also an orphan herself. So I didn't not want the baby to get stuck with a woman who is having no way of taking care of her baby, because she has no education. And I didn't like her to even inflict the problem on this child, or abandon this child, or to kill this child. So I decided to give the temporary separation. And so the baby is in Moyo, but they meet EVERY holiday.

[S]

[GN/E]  
SOS  
SI

A: So, what was Brenda's reaction when you provided this opportunity for her?

[OP]

S: Brenda was SO thrilled, she didn't believe that it was true! She didn't believe it. So I told her, "I say I am going to see you through, and you will go back to study." And actually I know she went back to Senior 4, but no one was taking care of her and that is how she could not succeed, and she got pregnant with a baby. So, I say "Come back with me to Gulu, in Sacred Heart, it is a very good school, and you are going to Senior 2." From senior 4, I put her in Senior 2, I put her two steps down, in order for her to improve her education. I said, "study whatever you want to take after senior 4, and you will be take whatever want. And her baby is now in kindergarten.

] SM

A: So they are both in school at the same time?

S: Yeah! That baby speaks now three languages, she speaks English, she speaks her language, and she MADI, which is a foreign language.

[PP]

] ④

A: Wow, her mother must be very proud.

S: Very proud! And the baby totally understands that she is now in school and her mother is now in school. So she doesn't feel abandoned.

[OP]

] ④/③

A: So you mention the importance of the example that the mother gets to set from being in school, how is that important for the family?

[V]

S: You know I really totally believe that family education as a whole, must start within the family. A Mother or a father must be an example, a living example to their children. I also always give the example, that I myself grew up in a family where I had brothers and sisters who were educated while my parents were not educated. But, I could hear my brothers speaking English and my sisters speaking English. So when I started learning English before I went to school. So when I went to school and I hear a sentence I say, "Okay I hear that sentence from my sisters and my brothers saying this. So, that is a living example. That if parents are educated, they will bring up children that who will be educated. Or if

DE  
FAM



parents have in mind that education is the future for their children and they live through that and they support them through that, then you will see those children succeed.

A: Thinking about Brenda, what are some the events that have impacted women to not be able to have women to have the opportunity for education.

S: Stereotype mentality.

A: Stereotype mentality?

S: Because, once a girl like Brenda gets pregnant she is totally abandoned. You give birth and they will prefer to let you to marry the husband, even if the man is not interested in you. And they will push you there, because that is what you are supposed to do. And I did not want that for Brenda. I said, "that is not your choice, you got pregnant, you made a bad choice, you made that mistake, and I can see you living you by yourself and not being able to take care of the child, so I give you a second choice, a second chance, to go back to study." But at the same time, the opportunity that I offer was to give the baby to be cared for temporarily, like foster care. ]

[GN]  
BR  
SI

A: So you get to provide two ways to help?

S: Yes, by the way this is one of the things that I think we continue to working, to the point that we look at the orphan village in Atiak. Because if we have women of that kind, we will provide foster care so these women can go to study. ] (4)

[VIR]

A: so when you do provide the care for the children and the children are moving to a separate place, how to do the mothers react to that?

S: Actually, you see one of the things that we realized also, in order for mothers and their children to succeed in education, it is better to actually move them from their usual location. To let them experience a different location. To let them and experience a different mentality from where they have been. When they see the example of other women in a different location, that is quite helpful. And I also realized, that Brenda is a good example, in the beginning she said, "What is going to happen to my child?". I said "No, no, your child will be okay and you will always be given the chance to go and visit your child." So one day when she met with the sister in charge of the orphanage, she say, "Brenda, you make sure that money you have from your pocket, one day you buy something very little, and you send it to your child and she will always remember you." And one time I remember, one day Brenda used 5,000 to buy a pair of plastic sandals and send for the baby. The girl always say, "This one has been bought by my mother!" Even though they are getting torn she is still attached to them. So this another way that it is very important for the women while they are separated, they should always get time to be reunited with their child and should always give them something to remind the child forever, that they are together.

[PL]

[OP]

A: Those are so important; I still even remember simple things that my parents gave me too. So you are providing this service for these women, uh, is this a unique service or is something that is happening in other places?

S: I think this is quite a unique service, so far I have not seen, maybe other people are doing, but in a different way. But, for me to get give the opportunity for the women to have ongoing education is quite unique. But, the fact that also we accept both mother and baby makes it so unique. So this means that

SM

Appendix F1: Sister Rosemary Coded by Principal Investigator



Adam's Sister Rosemary #1  
13:51 Women's in the world conference.

A: Sister Rosemary, in the development of Saint Monica's School of Basic Learning for Women, what was your role?

S: Uh, in the development of this planning, my role has been really as a, the person who conceived the idea, as to say, what do I say, the initiator. For this program. Except this idea is my dream for doing something along the basic learning to people who have the technical knowhow, and that is pretty good concept.

A: So, what is the purpose of this program.

S: Really the purpose of this school is to give an ongoing learning process for women who for a long time have been considered as school dropouts and women who had no opportunity for continuing education. And these women are left aside because they cannot read and write or they do not have the language skills in English in order to give them the opportunity for instance, to be employed or to interact with the community or to play also the role of leadership in the community. And I think that it is very important to give these women some kind of education that is ongoing, which would not only provide them, but would also give them confidence in the roles as leaders and also as women as themselves in their society. And to be women to can live and can respond to the social need in that community for the respect. And of course we are talking about the community which has deeply embedded in the stereotype mentality where women do not normally play the leading role, but I think one of the things that will put women to be totally behind is the lack of education. That is why it is a passion for me to find a way or give women an opportunity for ongoing education could then put them in the right spot.

A: You mention that there are some women that have a lack of respect or that there are stereotypes, could you explain some more of those?

S: Yes, the stereotype mentality of our culture is very great in that women are normally given the second place in the society. The first place is always given to the men and boys. And in that way, it goes away with everything, including education for women and boys will be preferred to continue in education than girls. If a girl got into any trouble, she will just be left aside and that would be the end. The mentality in this society is that women are supposed to get married and remain in the house and do whatever they can as domestic people and that's all that women are supposed to do. And this education according to me, would go way beyond that, to help them understand that they can get out of the house and play a different role in the society outside of the house, while they also do not abandon the house. So, I really want them to combine the family and the dignity and at the same be able to get out into society, and minister to the society, and also with dignity and confidence at the same time.

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S: One of the roles that I think that these women can do is take on a leadership in this society. Although many women have been great leaders and I always speak about it, their roles are often not recognized. It is difficult for them because they do not have the language, and they do not have the confidence or the respect that they can be leaders. Let's take the simple example of the local council leadership in the community, it is very difficult for a woman to take up the role because they cannot read or write, or



speak English in a country where everyone is speaking for instance English. If they cannot speak, let us say, high level of English, they should be at least able to understand or they should be able to even read and write in their own languages. And this afternoon there is a very good example of one young girl, who got pregnant when she was only 17. She was stuck with this baby and I found her in my hometown. She was carrying her baby on her back and they both were looking miserable. Her name was Brenda, and she came and pleaded with me, she had finished her Senior 4 but could not succeed because she was pregnant. And she told me, "Sister, I would like to continue with my studies, but I do not know what to do." And I told her, I said, "Brenda, you know, you have this baby, I want you to continue taking care of this baby, but I am going to take you back to school and we are going to take the baby back to the orphanage, so you can continue your study." I give time to Brenda to meet with the baby every holiday, and when the holiday is finished the baby goes back to the orphanage and she comes back to school. She is now in senior 4 and has been working here at the house, setting the table. She now has a three-year-old daughter, and she was also an orphan herself. So I didn't not want the baby to get stuck with a woman who is having no way of taking care of her baby, because she has no education. And I didn't like her to even inflict the problem on this child, or abandon this child, or to kill this child. So I decided to give the temporary separation. And so the baby is in Moyo, but they meet EVERY holiday.

A: So, what was Brenda's reaction when you provided this opportunity for her?

S: Brenda was SO thrilled, she didn't believe that is was true! She didn't believe it. So I told her, "I say I am going to see you through, and you will go back to study." And actually I know she went back to Senior 4, but no one was taking care of her and that is how she could not succeed, and she got pregnant with a baby. So, I say "Come back with me to Gulu, in Sacred Heart, it is a very good school, and you are going to Senior 2." From senior 4, I put her in Senior 2, I put her two steps down, in order for her to improve her education. I said, "study whatever you want to take after senior 4, and you will be take whatever want. And her baby is now in kindergarten."

A: So they are both in school at the same time?

S: Yeah! That baby speaks now three languages, she speaks English, she speaks her language, and she MADI, which is a foreign language.

A: Wow, her mother must be very proud.

S: Very proud! And the baby totally understands that she is now in school and her mother is now in school. So she doesn't feel abandoned.

A: So you mention the importance of the example that the mother gets to set from being in school, how is that important for the family?

S: You know I really totally believe that family education as a whole, must start within the family. A Mother or a father must be an example, a living example to their children. I also always give the example, that I myself grew up in a family where I had brothers and sisters who were educated while my parents were not educated. But, I could hear my brothers speaking English and my sisters speaking English. So when I started learning English before I went to school. So when I went to school and I hear a sentence I say, "Okay I hear that sentence from my sisters and my brothers saying this. So, that is a living example. That if parents are educated, they will bring up children that who will be educated. Or if

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↑

parents have in mind that education is the future for their children and they live through that and they support them through that, then you will see those children succeed.

A: Thinking about Brenda, what are some the events that have impacted women to not be able to have women to have the opportunity for education.

S: Stereotype mentality.

A: Stereotype mentality?

S: Because, once a girl like Brenda gets pregnant she is totally abandoned. You give birth and they will prefer to let you to marry the husband, even if the man is not interested in you. And they will push you there, because that is what you are supposed to do. And I did not want that for Brenda. I said, "that is not your choice, you got pregnant, you made a bad choice, you made that mistake, and I can see you living you by yourself and not being able to take care of the child, so I give you a second choice, a second chance, to go back to study." But at the same time, the opportunity that I offer was to give the baby to be cared for temporarily, like foster care.

ISR  
④  
SI

A: So you get to provide two ways to help?

S: Yes, by the way this is one of the things that I think we continue to working, to the point that we look at the orphan village in Atiak. Because if we have women of that kind, we will provide foster care so these women can go to study.

V, PL  
④

A: so when you do provide the care for the children and the children are moving to a separate place, how to do the mothers react to that?

S: Actually, you see one of the things that we realized also, in order for mothers and their children to succeed in education, it is better to actually move them from their usual location. To let them experience a different location. To let them see and experience a different mentality from where they have been. When they see the example of other women in a different location, that is quite helpful. And I also realized, that Brenda is a good example, in the beginning she said, "What is going to happen to my child?". I said "No, no, your child will be okay and you will always be given the chance to go and visit your child." So one day when she met with the sister in charge of the orphanage, she say, "Brenda, you make sure that money you have from your pocket, one day you buy something very little, and you send it to your child and she will always remember you." And one time I remember, one day Brenda used 5,000 to buy a pair of plastic sandals and send for the baby. The girl always say, "This one has been bought by my mother!" Even though they are getting torn she is still attached to them. So this another way that it is very important for the women while they are separated, they should always get time to be reunited with their child and should always give them something to remind the child forever, that they are together.

PL, I  
①, ④  
ISR  
ISR  
FAM

A: Those are so important; I still even remember simple things that my parents gave me too. So you are providing this service for these women, uh, is this a unique service or is something that is happening in other places?

S: I think this is quite a unique service, so far I have not seen, maybe other people are doing, but in a different way. But, for me to get give the opportunity for the women to have ongoing education is quite unique. But, the fact that also we accept both mother and baby makes it so unique. So this means that

SM  
⑧  
⑨

↓  
FAM



Wednesday

(Sunday May 6 5:00 PM / Sr. Rosemary)

- Conceived Idea - Initiator

Purpose - Ongoing Learning for Women.

- Confidence - as leaders and women who can respond w/ respect/stereotypes cases

Causes to be behind.

1. Respect Stereotype  
 ↓  
 2nd place - first place to work and bys  
 ↓  
 no education.  
 trouble?  
 supposed to get married  
 Stereotype Mentality  
 - Married.

2. Education  
 Art of house Vision  
 can play different roles  
 ↓  
 Roles → leadership roles - Great  
 Cannot Demand it.

Local Council  
 no literacy

Orphan Village  
 First Move them from a different location.  
 See example of other women.

Example: 17 pregnant from - (in studies)

Reaction - was so thrilled  
 Example:

(Unique: On going)  
 Mother + Baby.

(Captivity for 20 years of free.  
 Slow Response, This education is better to help educate the education for their child


Positive  
 A change can come and struggling to (improve)...

Basic Learning  
 50 over.  
 Age - 25 - 35+

Biggest Problem  
 Due to Conflict.  
 Child Soldiers.  
 No body to support.



## Appendix H: Sally's Project Goals



**The UNIVERSITY of OKLAHOMA**  
*Jeannine Rainbolt College of Education*

Instructional Leadership and Academic Curriculum  
**Uganda Project**  
St. Monica's Girls' Tailoring Centre, Gulu, Uganda

**Project Team:** Sally Beach, Ph.D. (Director), [REDACTED]  
[REDACTED]

**Project Goal:** Development of an adult literacy and basic primary education program at St. Monica's for the girls and women whose lives have been disrupted by conflict to be taught by teachers who understand learner centered constructivist classrooms

**Key Tasks:**

- ✓ Develop curricular units based on the Ugandan primary curriculum that are integrated across disciplines as much as possible and adapted to be appropriate for adolescents and young adults
- ✓ 1. Create guidebooks for the in-country staff that are culturally appropriate and supportive of their implementation of the curriculum as part of constructivist classrooms
- ✓ Develop teacher professional development program/workshops in active learning teaching methods for beginning literacy skills, mathematics, social science, and natural sciences that are culturally appropriate and build on the backgrounds/training of those who will be teaching
- ✓ Develop an online mentoring program for the teachers (paired with practitioners in US or OU faculty)
- ✓ Develop appropriate informal assessment instruments in literacy and mathematics to guide instructional planning
- ✓ Create a plan for developing culturally and age appropriate materials for use in instruction.

**Information about the overarching Ugandan education program/curriculum**

- ✓ Primary education = Grades 1-7, school leaving exam leads to certificate or entrance to secondary school
- ✓ National curriculum
- ✓ Medium of Instruction: English (not first language for most)

8/25/2015

- ✓ Condensed curriculum to 4 years
  - Level 1 Thematic (grades 1-2)
  - Level 2: English, Mathematics, Science, Social Studies (living together in district, country) grades 3,4
  - Level 3 (grades 5,6) and 4 (grade 7): English, Mathematics, Science, Social Studies (living together in East Africa)

### **Tasks by bullet point**

#### **Curricular Units**

- ✓ Organize key concepts in the curriculum into unit plans with goals, lessons, activities for Level 1 to create a teacher's guidebook of a possible sequence of lessons and activities for each unit that integrates across the curriculum
- ✓ Create informal assessments of knowledge, including English vocabulary knowledge to help guide instruction
- ✓ Identify needed materials and possible sources (or if need to be created)
- ✓ Make sure fit the audience (i.e., Ugandan young mothers with children), are authentic to the situation, and culturally appropriate.
- ✓ OPTIONAL: Create activities to be used before formal instruction that would help build academic vocabulary in English and begin to support learning the English language

#### **Guidebooks for teachers for implementation**

- ✓ Beginning literacy: teaching reading and writing to adolescents and young adult nonreaders (basic information about essential skills for early reading/writing; best practices for teaching)
- ✓ Working with English Language Learners: supporting language development
- ✓ Early mathematics concepts and appropriate pedagogy
- ✓ Active learning and constructivist pedagogy, including teaching strategies, classroom organization, authentic learning, using assessment to plan for instruction (lesson planning)
- ✓ Choosing/creating materials (OPTIONAL)

#### **Professional Development Program**

- ✓ Background knowledge on language development, learning to read and write, learning about mathematics
- ✓ Pedagogical principles and teaching strategies, both generic and content specific, for learner centered constructivist classrooms (this includes demonstration lessons with debrief)
- ✓ Language development and strategies to support it
- ✓ Using assessment to plan for instruction
- ✓ Differentiated instruction

- ✍ Planning for instruction
- ✍ Choosing materials for instruction

### Online mentoring program

- ✍ Develop an online mentoring plan: volunteers from our graduate students? OU faculty?

### Assessment Development

- ✓ Culturally appropriate oral reading passages at different levels with retelling scoring protocols
- ✓ Screening tools for concepts about print, alphabet knowledge, phonological awareness, phonics knowledge, writing, sight vocabulary
- ✓ Mathematics screening tools

### Materials development

- ✍ Find out what materials are already in use in primary schools so can be adapted
- ✍ Plan for creation of materials by Ugandan students that are based in their local context
- ✍ Examine the African Storybook Project for appropriate narrative texts
- ✍ Explore what is available electronically for Afrocentric texts
- ✍ What about the use of iPads to create and share materials?

**Possible Timeline** NB: We are missing a chunk of information so this timeline is subject to change. It is also missing components from all of the key tasks that can't be assigned until we have more information.

**Fall 2015:** Organize Year 1 Curriculum, Create teaching guidebooks for use in PD containing background info on beginning reading and writing and mathem plus pedagogical principles, create ELL activities related to first themes in curriculum

**Spring 2016:** Begin to create curriculum implementation guides and lessons continue work on guidebooks to include teaching strategies (generic and specific) create formative assessments in literacy and mathematics, Plan scope of 1 program for 2-3 day workshop and 1 week workshop; begin online mentoring program.

**Summer 2016:** PD workshops (spring break and June), complete guidebooks continue creating curriculum implementation guides.



## Appendix I: Skype Conversation November 19<sup>th</sup> 2015

Skype Conversation Nov. 19, 2015

Introduce the people on this end. Ask for intros from them.  
Tell us a little about your educational teaching background as a way of introducing yourselves.

Sr. Doreen Montessori K. tchr 12 yrs	George grad tchr types Pres Ed Counselor	Charles Secondary Rel. Studies Heog counselor trains in eng. Maps	Joyce Mary Tchr tchr, g 3 yrs Prac. others
---	--	--	---

What do you know about active teaching and learning?

G - All learners, regardless of age & ability, know & learn  
interactively & learn, pick up where are  
Ch - active involves of learner, use available resources, follow learner  
SrD - each ind is imp, potential learner  
that to go thru

What kinds of things would you like us to include in the refresher courses that we are putting together?

G = technology, course material, sharing of exper. ideas  
subject w/ students  
SrD = literacy.

What do you think are your strengths as teachers?

G - communication, connect  
Sr - listeners, connect w/ life  
Ch - use of local people/stories  
SrD - understand as learners, who don't understand  
have exper.

Have you had experience teaching people who are learning to read? Basic math concepts, English as a second language?

yes.

Sr. Doreen

Appendix J: Skype Conversation January 28, 2016

Topics for Discussion with Sr. Rosemary  
1/28/2016

Course Books? *not yet*

Student recruitment: How many will be available in March for assessment?

*10 refugees from Congo  
yes*

Are they from Gulu? Will any be from the women's prison?

*yes  
villages, Gulu*

*40-50 start*

Where will school be? How many hours per day? Start and stop times?

*pink house - large classroom, mini one 4:00-7:00  
1 little house  
banana village  
4 teachers, + Charles  
5 days per week*

Do you have community partners?

*LABC  
Ministry of Ed officers  
Nellie Okuku*

*"Refugee report is ongoing"*

Plans for March visit (PD with teachers, assessing students, planning with teachers)

*Acholi* Charles - sciences, math  
George - Business  
Dr. Abunna - Soc. study  
Dr. Rosen - early lit. *\* Joyce - Eng Lang Lit  
Dr. Kristen - Agriculture* *⇒ all gd in Eng.*

*- attractive classroom environments*

*- Sr Mary's School*

Date/time for Skype conversation with the teachers

Topics: School structure (who will teach what?)

Lesson length?

Use of mother tongue along with English?

Presentation of a good lesson

*March 12 arrive  
March 13 - talking  
14 En axer  
15) assessing  
16) Sr. Mary's  
17 wk w/ E's*

*What to bring?*

*Child care - yes can go there*

*= Luo, Acholi*

*- women like sports  
- cultural sports*

*Sr. Kristen Agriculture*

*Appendix K: Email Between Sally and Sister Feb 1, 2016*

**From:** Beach, Sara A.  
**Sent:** Monday, February 01, 2016 5:28 PM  
**To:** nyirumbe rosemary ([REDACTED])  
**Cc:** [REDACTED]  
**Subject:** Feb 9 Skype call and March visit

Dear Sister Rosemary, It was so great to be able to talk with you last week at OU about the school and our upcoming visit in March. I am copying your assistant Sandra on this e-mail as well as Jeff. I hope your time in Washington DC is fruitful.

1. We will Skype with you and the teachers for the school at St. Monica's on Feb. 9 at 6 pm Gulu time (9 am Oklahoma time). Topics of conversation: introduction of my new team, discussion of how we have begun to organize the curriculum with feedback, discussion of school supplies, their ideas on school structure, lesson length, and use of mother tongue along with English for instruction in concepts, and input on our ideas for the March visit, including being prepared to present a good lesson.
2. Here is a rough schedule of our time with you in March:
  - i. We will all arrive in Entebbe on March 10
  - ii. We will come out to Gulu and St. Monica's on March 12
  - iii. March 13 (Sunday): time with the teachers to get to know each other as well as learn about St. Monica's from them
  - iv. March 14: work on assessments
  - v. March 15-16: assess potential students and work together to make sure we have an understanding of their strengths and needs
  - vi. March 17: visit Sr. Mary's school
  - vii. March 18: work together with teachers on teaching strategies etc. (determined after our conversations)
  - viii. March 19: Return to Entebbe to fly back to Oklahoma.

Fly safely home. I'm looking forward to our conversation next week and to seeing you in Gulu.

Warmly,  
Sally Beach

## Appendix L: Iterations of School Mission Statement

3/18/2016 Mtg notes

1) Func. let. curr from Min. of Ed. →

2) Goal of program + name

St. Monica's Basic Education  
for Women  
St. Monica's School of Basic Learning for Women

The school participates in the empowerment of women through the provision of quality basic/academic education in order to develop life skills which support and enhance their efforts in parenting and contributing to society.

② The school participates in the empowerment of women through the provision of quality basic academic education and other life + practical skills which support + enhance their efforts in parenting, contributing to society, and improve their quality of life + the lives of

③ The school part. in empowering women with quality basic academic life skills educa. in order to improve and support their efforts in parenting, contributing to society, to enhance the quality of their lives and the lives of their children.

The school participate in the empowerment of women thru the provision of quality basic education and other life + practical skills which support and enhance their efforts in parenting, contributing to society, and improving their quality of life + the lives of their children.

3) Objectives of the Program

1. R, W, Th <sup>used math</sup> to navigate effec thru life
2. confidence in self + abilities <sup>high</sup> self esteem
3. contrib to community life
4. Provision of rdng mat.

Challenges

- Move at the learner
- Link w/ m
- Echis
- \* District Devel. actv. orient devel. comm
- # office of edca



# Appendix M: Discussion with Sister Rosemary and Teachers February 9<sup>th</sup> 2016

## Topics for Discussion with Sr. Rosemary and teachers 2/9/2016

1. Introduction of new Oklahoma team and reintroduction of Gulu teachers
2. Curriculum organization and creation of model units (Sally lead, teachers give input)  
*- bring agriculture*  
*- ethics + peace spirit*
3. Discussion of our list of student school supplies and classroom supplies
4. Discussion of school structure (classes daily from 4-7) *maybe not - sit w/ home*  
Lesson length?  
how many lessons per day? use of mother tongue for content?  
integration of English?  
Or do we need to wait to discuss this in March after student assessments  
*inquired*  
*think of*  
*children*  
*have interacted w/ st*  
*- need to read + write*  
*1 gp for catch-up program*  
*1 gp read + write*
5. Translation of assessments?  
*Send to Charles*
6. Tentative plans for March visit (PD with teachers, assessing students, planning with teachers)
  - ii. We will come out to Gulu and St. Monica's on March 12
  - iii. March 13 (Sunday): time with the teachers to get to know each other as well as learn about St. Monica's from them
  - iv. March 14: refresher course on using, giving, interpreting assessments
  - v. March 15-16: assess potential students and work together to make sure we have an understanding of their strengths and needs
  - vi. March 17: visit Sr. Mary's school
  - vii. March 18: work together with teachers on teaching strategies etc. (determined after our conversations)
  - viii. March 19: Return to Entebbe to fly back to Oklahoma.
7. Advice for us before we come, questions or other ideas that I may not have thought of  
*- questionnaire for student focus gp*
8. Homework for when we come: Each teacher prepare a 10-15 minute lesson presentation over a topic of your choice to demonstrate your teaching and presentation skills.

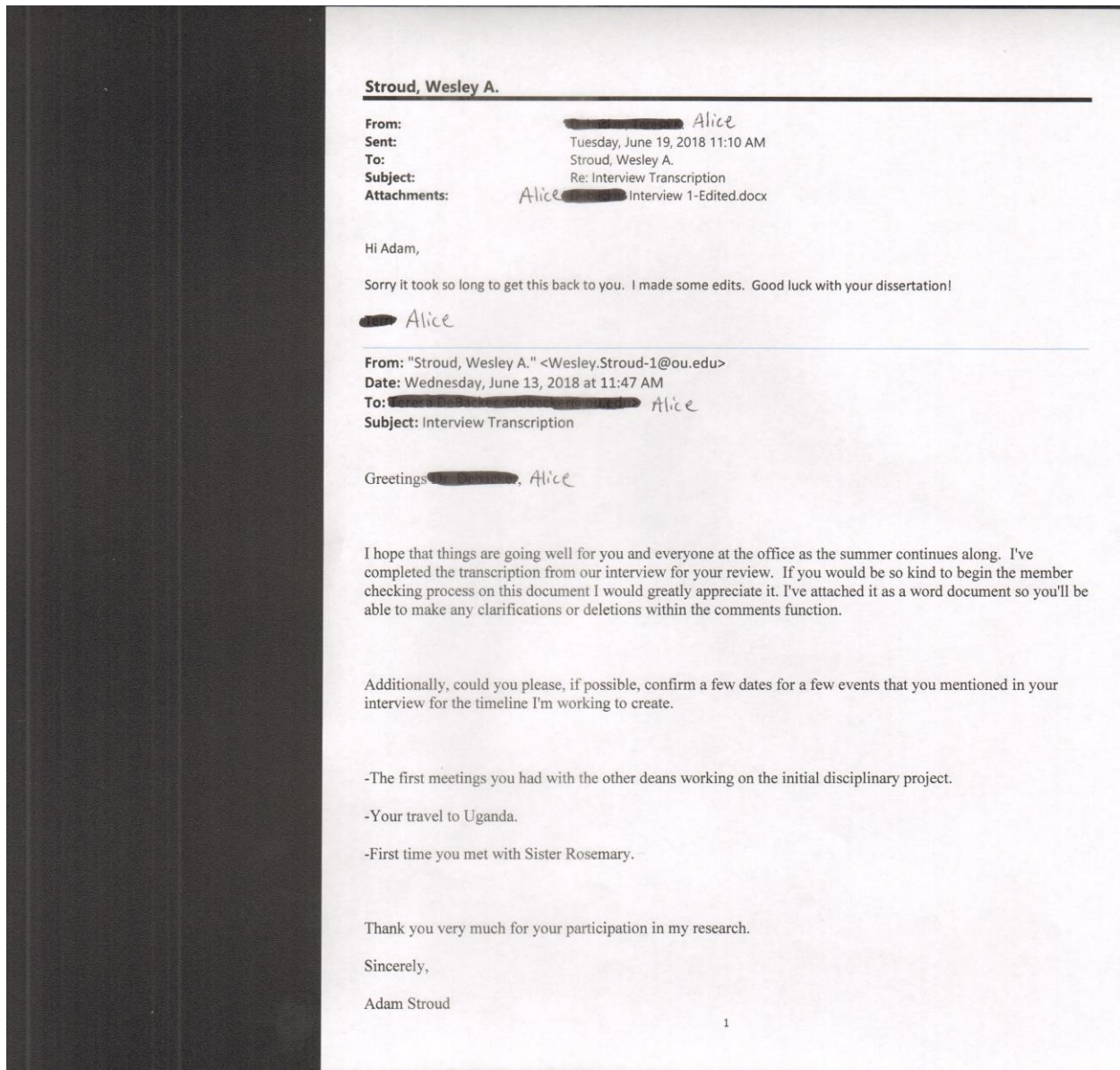
Sr. Jeanne - Sr. Rosemary

Grace - Engl at Nursery building lib.  
Sophie - biochem Hoot the

psychology of students  
- trust is confidence  
- moral  
- motivation



## Appendix N: Alice's Interview Member Check Confirmation



## Appendix O: Sally Beach Interview Member Check Confirmation

**Stroud, Wesley A.**

**From:** Beach, Sara A.  
**Sent:** Tuesday, July 17, 2018 9:36 AM  
**To:** Stroud, Wesley A.  
**Subject:** RE: Dissertation Findings

Hi Adam, Good to hear from you. I'm glad you have some connection still to the department. RE how you present your data, I'm with Crag on this one. As a narrative research, you need to present the narrative as a story. What you have now are just chapters of the interviews. If this is a story, you need to have a series of events that occur, in other words, beginning with Sr. R's ideas for the school and tell the story of what happened. You can bring in the other aspects of the interviews as flashbacks or to describe motivations. But don't talk about "in this interview or in the next interview". I don't think that the walking around St Monica's and talking is as good of an idea. So I guess I'd say, if you had to outline the story of St Monica's school for basic learning for women, what would be the key events? The characters and setting? The problem? The events that led up to the solution? That would be my suggestion for the presentation of the data that shows your analysis in terms of the story and that brings all of the interviews for the key people together. Then your last chapter could be the chapter on what this means for starting similar program for women. I'll read the two interviews and add any comments as necessary this afternoon.

Sally

Sara Ann (Sally) Beach, Ph.D.  
Professor, Literacy Education  
Grant Family Presidential Professor  
Co-Director OU Center for Peace and Development  
[http://www.ou.edu/cis/sponsored\\_programs/center-for-peace-and-development.html](http://www.ou.edu/cis/sponsored_programs/center-for-peace-and-development.html)  
University of Oklahoma  
820 Van Vleet Oval  
Norman, OK 73019  
PH: (405) 325-1498  
FAX: (405) 325-4061  
E-mail: [sbeach@ou.edu](mailto:sbeach@ou.edu)



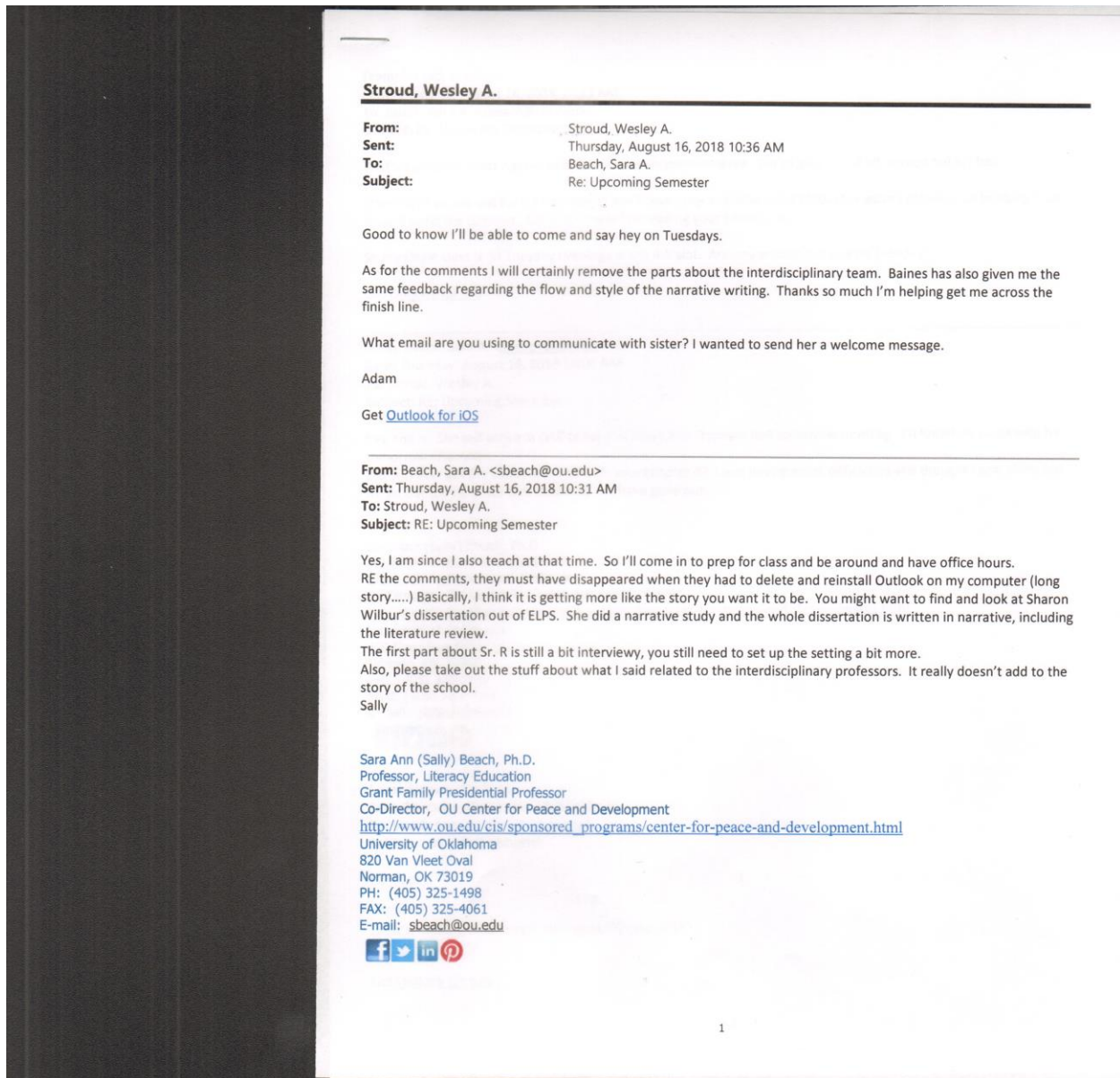
**From:** Stroud, Wesley A.  
**Sent:** Monday, July 16, 2018 2:55 PM  
**To:** Beach, Sara A. <[sbeach@ou.edu](mailto:sbeach@ou.edu)>  
**Subject:** Dissertation Findings

SALLY!

How are you doing? I just saw your response that you are working at home until school starts. How nice!

I wanted to catch up real quick. Turns out I'll be adjuncting a secondary education science methods course for Dr. Laubach this upcoming fall as well as adjuncting at OSU. Additionally, I've been working on the findings chapter of my diss and deciding how to present the data. Last week met with Dr. Hill to get his feelings on

## Appendix P: Sally Beach Interview Member Check and Chapter 4 Check





*Appendix Q: Sister Rosemary Interview Member Check Email*

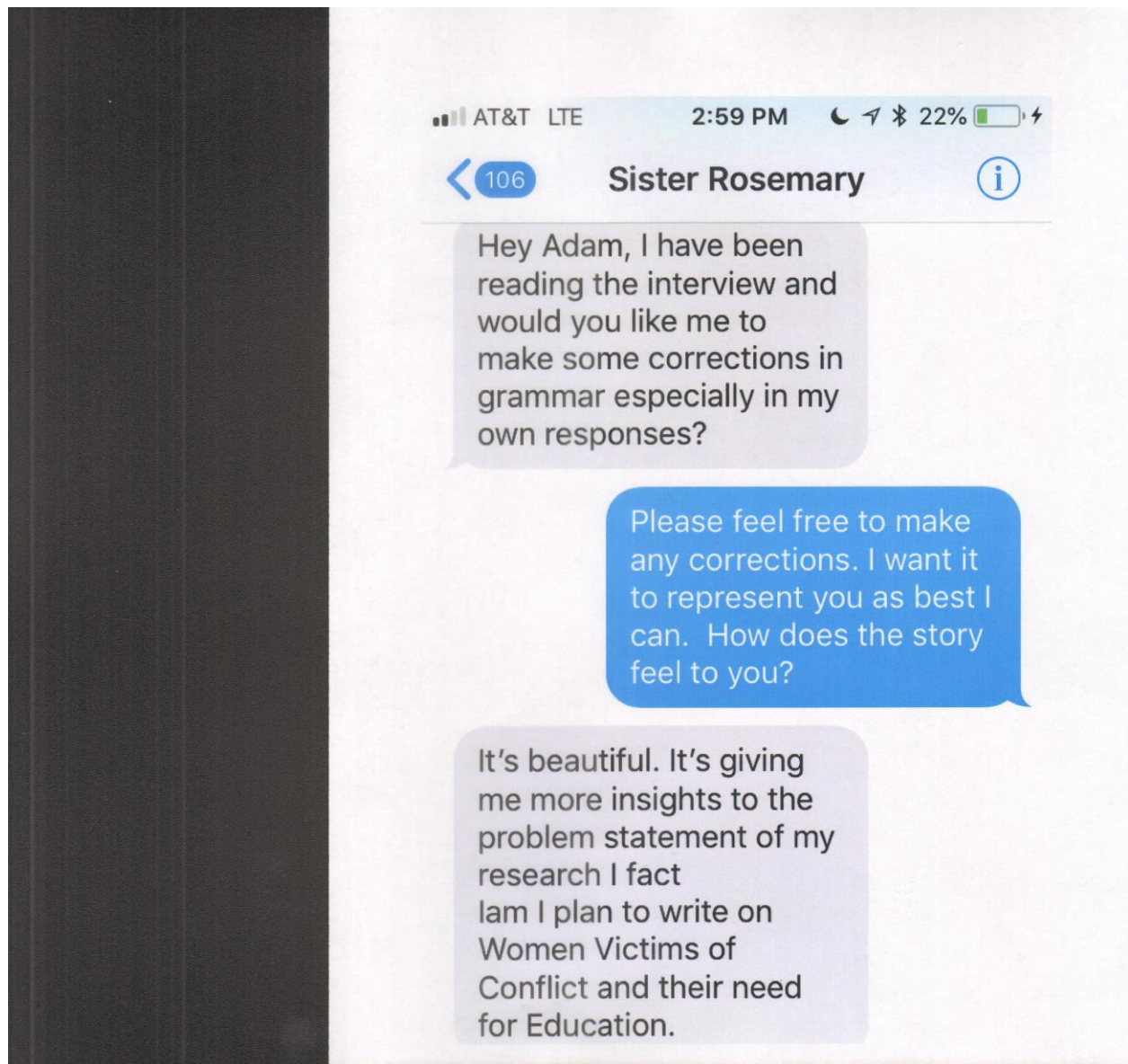
**Stroud, Wesley A.**

---

**From:** nyirumbe rosemary <nyirumbe@yahoo.com>  
**Sent:** Sunday, February 10, 2019 11:56 AM  
**To:** Stroud, Wesley A.  
**Subject:** Interview  
**Attachments:** Sister Rosemary Interview 2 edited version.docx

[Sent from Yahoo Mail for iPhone](#)

*Appendix R: Sister Rosemary Member Check iMessage*



## Appendix S: Sister Rosemary Interview Example of Data Used

Adam's Sister Rosemary #1  
13:51 Women's in the world conference

A: Sister Rosemary, in the development of Saint Monica's School of Basic Learning for Women, what was your role?

S: Uh, in the development of this planning, my role has been really as a, the person who conceived the idea, as to say, what do I say, the initiator. For this program. Except this idea is my dream for doing something along the basic learning to people who have the technical knowhow, and that is pretty good concept.

A: So, what is the purpose of this program.

S: Really the purpose of this school is to give an ongoing learning process for women who for a long time have been considered as school dropouts and women who had no opportunity for continuing education. And these women are left aside because they cannot read and write or they do not have the language skills in English in order to give them the opportunity for instance, to be employed or to interact with the community or to play also the role of leadership in the community. And I think that it is very important to give these women some kind of education that is ongoing, which would not only provide them, but would also give them confidence in the roles as leaders and also as women as themselves in their society. And to be women to can live and can respond to the social need in that community for the respect. And of course we are talking about the community which has deeply embedded in the stereotype mentality where women do not normally play the leading role, but I think one of the things that will put women to be totally behind is the lack of education. That is why it is a passion for me to find a way or give women an opportunity for ongoing education could then put them in the right spot.

A: You mention that there are some women that have a lack of respect or that there are stereotypes, could you explain some more of those?

S: Yes, the stereotype mentality of our culture is very great in that women are normally given the second place in the society. The first place is always given to the men and boys. And in that way, it goes away with everything, including education for women and boys will be preferred to continue in education than girls. If a girl got into any trouble, she will just be left aside and that would be the end. The mentality in this society is that women are supposed to get married and remain in the house and do whatever they can as domestic people and that's all that women are supposed to do. And this education according to me, would go way beyond that, to help them understand that they can get out of the house and play a different role in the society outside of the house, while they also do not abandon the house. So, I really want them to combine the family and the dignity and at the same be able to get out into society, and minister to the society, and also with dignity and confidence at the same time.

A: so you mention some of these new roles that you hope that the women will be able to take, what are some of those roles, what would they look like?

S: One of the roles that I think that these women can do is take on a leadership in this society. Although many women have been great leaders and I always speak about it, their roles are often not recognized. It is difficult for them because they do not have the language, and they do not have the confidence or the respect that they can be leaders. Let's take the simple example of the local council leadership in the community, it is very difficult for a woman to take up the role because they cannot read or write, or



## Appendix T: Sister Rosemary's Consent Form

84 Please check all of the options that you agree to at the end of the consent form.

85 I consent to audio recording. ☒ Yes ☐ No

86 I agree to being quoted directly. ☒ Yes ☐ No

87 I agree to have my name reported with quoted material. ☒ Yes ☐ No

88 I agree for the researcher to use my data in future studies. ☒ Yes ☐ No

89 I consent to provide my contact information ☒ Yes ☐ No

90

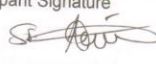
91

Participant Signature <i>S. Rosemary N.</i>	Print Name <b>ROSEMARY NYIRUMBE</b>	Date <b>05-06-2018</b>
Signature of Researcher Obtaining Consent	Print Name	Date

92

# Appendix U: Sister Assumpta's Consent Form

- 84 Please check all of the options that you agree to at the end of the consent form.
- 85 I consent to audio recording. ☒ Yes ☐ No
- 86 I agree to being quoted directly. ☒ Yes ☐ No
- 87 I agree to have my name reported with quoted material. ☒ Yes ☐ No
- 88 I agree for the researcher to use my data in future studies. ☒ Yes ☐ No
- 89 I consent to provide my contact information ☒ Yes ☐ No
- 90
- 91

Participant Signature 	Print Name SR. ASSUMPTA AGNEW OKECLO	Date 10.06.2018
Signature of Researcher Obtaining Consent	Print Name	Date

92



## Appendix V: Sally Beach's Consent Form

- 84 Please check all of the options that you agree to at the end of the consent form.
- 85 I consent to audio recording. ☒ Yes \_\_\_ No
- 86 I agree to being quoted directly. ☒ Yes \_\_\_ No
- 87 I agree to have my name reported with quoted material. ☒ Yes \_\_\_ No
- 88 I agree for the researcher to use my data in future studies. ☒ Yes \_\_\_ No
- 89 I consent to provide my contact information ☒ Yes \_\_\_ No

Participant Signature <i>Sara Ann Beach</i>	Print Name <i>Sara Ann Beach</i>	Date <i>4/4/2018</i>
Signature of Researcher Obtaining Consent	Print Name	Date

## Appendix W:: Alice's Consent Form

Please check all of the options that you agree to at the end of the consent form.

- 85 I consent to audio recording. ☒ Yes ☐ No  
86 I agree to being quoted directly. ☒ Yes ☐ No  
87 I agree to have my name reported with quoted material. ☐ Yes ☒ No  
88 I agree for the researcher to use my data in future studies. ☒ Yes ☐ No  
89 I consent to provide my contact information ☒ Yes ☐ No

90  
91

Participant Signature Alice	Print Name Alice	Date 05/17/2018
Signature of Researcher Obtaining Consent	Print Name	Date

92

## Appendix X: Original Set of Codes

